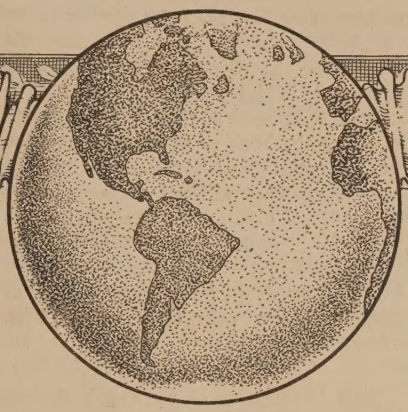
The Universalist Leader

A Journal of Tomorrow

Boston and Chicago



August 13, 1921

Unity

Forgive, O Lord, our severing ways,
The separate altars that we raise,
The varying tongues that speak Thy praise!

Suffice it now. In time to be
Shall one great temple rise to Thee,
Thy church our broad humanity.

White flowers of love its walls shall climb,
Sweet bells of peace shall ring its chime,
Its days shall all be holy time.

The hymn, long sought, shall then be heard,
The music of the world's accord,
Confessing Christ, the inward Word!

That song shall swell from shore to shore,
One faith, one love, one hope restore—
The seamless garb that Jesus wore!

John Greenleaf Whittier.

Universalism, the Inevitable Religion of Tomorrow

The Universalist Leader

Continuing the CHRISTIAN LEADER and ts predecessors (1819-1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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"Must we Fight Japan?" "Must We Fight England?" "The Rising Tide of Color"—these are some of the titles quite praiseworthy from the point of view of the circulation manager, but altogether vicious from the point of view of persons interested in international sanity. We suppose titles must be chosen with the view of selling the book or magazine, but after we are satiated with these red lines in journalism, what will the make-up editor do next? We suppose we ought to get ready for "Shall We Biff John Bull Between the Eyes?" "Shall We Wipe France Off the Earth?" "The Rising Dempsey of Religion"—but our imagination fails. (*Advocate of Peace.*)

υ λ

I would rather teach my people the use of the tooth brush and the bath tub than that of the 44-caliber gun. (*President Obregon.*)

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We are under no illusion that the conference to assemble in Washington will forge a perfect agreement, one that will set at rest forever all fears of a disastrous naval war on the Pacific. Every nation represented will send diplomats instructed to win whatever nationalistic advantage can be won. There will be deep secrecy, and propagandistic "leaks," reported coalitions of two nations to rob a third. . . . And whatever agreements may be arrived at will later be dodged, by one signatory or another; and further, unfounded accusations of bad faith will be floated by the yellow press and the armament interests. . . . The mere fact that war would be ruinous all around does not preclude its possibility. . . It does mean that there are powerful motives impelling even the most narrowly nationalistic statesman to make an effort to reduce the risks of war before it is too late. . . . If the conference is to achieve results, it will be partly because considerations of nationalistic advantage demand the elimination of the risk of a Pacific war, but chiefly because public opinion demands definite steps toward peace. . . . It is the business of all who prefer peace to war, to join in the work of clarifying public opinion and focussing it upon the points in the situation that are most pertinent. . . . It is more important to define what it is desirable to attain than to predict what can not be attained. (*The New Republic.*)

υ λ

The world expects a financial revival. Billy Sunday should be hired to officiate, as he is about the best-known financial revivalist. (*Manila Bulletin.*)

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THE Universalist Leader

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ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the abo e principles be professed.

Editorial

Yap seems to be the small fulcrum across which the world's peace is lifted or broken.

* *

The fatted calf failed to function when son Hayward returned to father Lenine's old homestead.

* *

Men will do anything for money, except work! This is the remark of a foolishly wise philosopher.

* *

There are lots of perfectly good auto tires except for one puncture; the same can be said of many men.

* *

We should just like to know the opinion of a four-thousand year old Egyptian mummy on the Egyptian question of to-day.

* *

Here's where we reach the ultimate consumer, remarked the contribution plate, as it paused before the expectant parson.

* *

With the waters of hate surging over the earth the bird, symbol of peace, better shift from the dove to the stork or the duck.

* *

Some church is missing the opportunity of its life in not securing Mr. Edison as teacher of the boy's class over in the corner.

* *

The season, the happy season of the apple pie has come, but it is sad that this divine filler is still wrapped by too many fair bakers in sole leather and bound with caoutchouc.

* *

No one has yet been found with vivid imagination enough to discover among the ministers a case of profiteering, unless it should be the man who has no business in the ministry.

* *

They fine bachelors in Montana, and now the undesirable citizens add to their income tax problems the question as to which is better, to pay the fine to the state or the fee to the minister.

* *

How we all do like sham! We despise and hate the criminal who shocks the community; we flee from him with repugnance, but when the slick and smooth actor impersonates him on the stage, we cheer his skill, and become mawkish and drool at his favor when he consents to come and eat our food. Crime by one remove becomes art.

* *

Caruso's Mission

In the death of Enrico Caruso, the world has met with a great loss. As never before, music that teaches there is a God who is harmony and love, is a vital, though perhaps unrealized, need of man. "Many a so-called hard-headed man may not like to hear it," declared a writer in *Our Dumb Animals*, "but it is nevertheless true that the emotions are master, and the intellect the servant. All our educational institutions have been spending too much time with the servant." Music, then, which makes the greatest of all appeals to the emotion, should hold as important a place in education as mathematics, science or history. Caruso was something more than a mere entertainer. He sang his way into the hearts of his hearers. "Art for art's sake," has too long been the slogan. All true art, as well as being ornamental, has a use in the world. The sharp, calculating business man, who heard Caruso, went back to his office in a kinder spirit, and the self-centered woman was lifted out of the sordidness of her selfish existence. "Music," some one once said, "will humanize and harmonize the world." But as with Christianity, we have not awakened to its powers and possibilities.

The Working Power of a Christ-Idea

A recent article about Prince Kropotkin, a character which many have tried to understand, and a few have succeeded in understanding, reveals that however many eccentricities he may have had, the ruling passion of his life was the Christ-idea of human brotherhood. He regarded all domination of man by man as inherently evil, and worked towards the far-off universal brotherhood. Though he was called a revolutionist by some, of the red type, yet it is said that never but once did he directly incite to violence, and that was at the beginning of the world-war when the cause of the Allies was supported by him. It is a remarkable thing that in almost every instance of radical movement, connection is made with the spirit and very often the letter of Christ. And not less, perhaps even more, do the conservatives in humanitarian progress base their activities on the direction of the great Master. And so it would seem that the Christian Church, the direct heir of Jesus, has not

made the most of its glorious inheritance. Too much occupied with finding a way to individual salvation in a misty future, it has left the apparent discovery of universal brotherhood and universal service to others. But the glorious revelation to the Church of to-day is that it holds in its hands the Christ-idea that will save the world, and the still more surprising and inspiring fact that it will work.

Every Universalist: This Means You!

Up out of the forest of neglect has come, or been brought, our splendid Memorial Shrine at Good Luck, New Jersey. The years are many since a little band of loyal members of our Church caught the vision of the redemption of this sacred spot. They have worked under mighty discouragements, but at last have won success, and whoever wishes to feel the inspiration of this place where John Murray and Thomas Potter met and launched the Universalist Church, can now abide in comfort, and worship with the Fathers. All the great property once possessed by Thomas Potter and all the many improvements are now owned by the Murray Grove Association, and have been deeded for protection in trust to our General Convention. But there are still many improvements to be made, and to insure the upkeep there must be an endowment. The campaign is now on to secure this money. The list of contributors shows the loyal generosity of those who have been there and have sensed the denominational value of this beautiful memorial. Here is a cause which should touch to quick generosity Universalists everywhere, for some day every Universalist is going to visit the birthplace of Universalism. Contributions are asked from one dollar to one thousand or even more. One friend has promised to give five thousand dollars when ten thousand dollars have been raised. But we want something from every Universalist everywhere, whether the amount be large or small. This means *you*, and the time to give is now.

* *

CENTRALIZED CHURCHES

WHEN the hue and cry for centralized schools started, it upset many preconceived notions of education, but the obvious merit of the system is winning its own victory. Somewhat less well vindicated is the clamor for union churches, which has to its credit a smaller percentage of success. Both have the same fundamental motive—economy in material equipment and at the same time an increase in non-material achievements. Since the schools are somewhat ahead of the churches in achieving this object, it might indeed behoove the churches to "take a tip" from the schools.

The churches, in seeking to establish local mergers, are working on the theory that less variety, less diversified equipment and methods, will produce economy and success in religion. The schools in centralizing, however, never seek to lessen variety, or to minimize differences in views and methods. Rather they increase these. Every centralized school teaches more subjects and offers a wider choice of lines of thought and methods than did the district schools which preceded it.

The public school system caters to the differences in mental capacity of varying ages. Consequently we have never heard of the theory that instead of having so many different grades in one community, it would be better to agree on one, either letting the rest go or merging them with it, and choose the teacher of the merger according to her ability to please all grades from the first to the eighth equally well at one and the same time. Under such a system the teacher would be a practical nonenity, for no one can teach all ages at once and get any real results. Nor has the suggestion been made that the village of Red Oak, for example, should have instead of many small grades, one big third grade with a fine teacher; or that Little Gulch should have an A no. 1 eighth grade, just that and no more.

Quite right, this would be foolishness, and yet it is strangely akin to the present movement for Union churches. They merge all congregations into one local church and hire a minister who is set the inhuman task of pleasing all shades of opinion at once, and who too often becomes a theological and social nonenity or loses his job for failing to satisfy everybody. Red Oak has a single church which, if it be a certain style of Orthodox church, is really suited only to emotional temperaments, and Little Gulch, having only a certain type of Liberal church, affords satisfaction only to the peculiarly intellectual inhabitants. The system is just about as practical as one big class in school for all ages at once or as one grade for one age only in each community.

When will the churches ever recognize human nature as the Lord made it? The public schools, we repeat, cater to the differences in mental capacity of varying ages. Why do the churches not recognize the same principle and cater always to the differences in spiritual capacity in varying temperaments instead of always trying to consolidate them? Thus, just as with the schools, centralized churches would be better than union churches. Choose a centralized location in a township. At that place center all necessary varieties of religious teachings—Catholic, Quaker, Methodist, Baptist, Universalist, New Thought, any or all to which a reasonable number will give support. Scrap some of the local district buildings, pool the township's funds for each sect independently of each other if prejudice will not permit a single pool, and hire the best leader or minister possible for each denomination represented. Then, having centralized buildings and better leaders, send out under the management of a joint board from them all jitneys or hacks which will transport all the people of the township who wish to attend Sunday school or church and deliver each to the church of his choice as school children are daily brought to their respective public school grades. Possibly the school busses could be hired for Sunday. In this way Scatterville Township which now has four Methodist, four United Brethren, three Baptist and two Universalist churches would have a strong centralized one of each sect.

This would not involve a surrender of those sentiments and convictions that naturally produce various sects and yet it would nevertheless secure the desired combination of economy, with larger congregations and greater efficiency.

Our Need of Special Education*

L. V. Harpel, Esq.

WHAT I have to say grows out of my observation and experience as a layman, in our church at Boone, Iowa, which is a small and struggling church.

The general prevalence of the traditional ideas of religion seems to be the principal obstacle to our success, and it therefore occurs to me that a vital requirement for the success of our Church is the overcoming of these prevailing ideas by special education of our people and of others. If everybody were enlightened, for instance, in the results of modern scholarship concerning the Bible and the history of religion, there would be no question of the success of our Church. It further occurs to me that we are not utlizing all the means at our command to disseminate the knowledge among our people and among the people that we may be able to reach, that would make for our success.

In some, perhaps most, of our churches, we have only one sermon a week, the Sunday morning sermon, a noble, poetical and inspiring sermon, a beautiful sermon, as it should be, but not an educational lecture. It serves, indeed, a higher purpose than the educational lecture; but the proper foundation has not been laid to appreciate it and get the most out of it, or even to understand it. My thought is that we need both the inspirational sermon and the educational lecture; that the evening service should provide the educational lecture and that it should be supplemented, as a means of education, by the Sunday Bible class and perhaps by a mid-week Bible class or open forum for religious discussion, for, as I shall attempt to indicate, special education is the crying need of the hour for the Liberal Church.

Jesus gave us the spirit of religion, and Paul the structure of the church. As in other things, the spirit is immortal, but the structure is transitory. Still we cling to the Pauline structure, although it is based upon myth and legend, messianic prophecy and ancient philosophy, the trustworthiness of which is now outgrown. In the days of Paul, science was unknown. To-day science has enlightened us in every other department of human knowledge. It is a tried and true servant in the matters of industry, commerce and art, in the affairs of state and in all the professions, unless we shall except the ministry. But the Church, in its major portion, is still afraid to apply the principles and methods of science to the matters within its charge. We still have the old traditional views of the Bible and the old traditional views of the various subjects of religion. The Orthodox Church is strongly organized to teach the people to read the Bible as if it were a modern book, the direct word of God to the people of all times and of all conditions. My thought is that the people of to-day need to be taught that the Bible is not a modern book, but an ancient literature, and that in order to read it intelligently one must be prepared to comprehend it as such literature, and be able to read each document in the light of the time in which it was written, and be able to distinguish myth and legend from science and history, and to appreciate the value and use of each.

Nine-tenths of the people assume that the Bible must stand or fall on the soundness of the traditional views, not being educated in the view of modern scholarship, nor indeed knowing that there is such a view. But the traditional view does not appeal to the majority of these people, so they let religion fall and do not attend church with any reasonable degree of regularity. The majority of people have acquired the modern, the scientific habit of thought, in all other matters. It is imminent in our schools, like the rising tide of the sea; it can not be chained back. Religion, therefore, as it is commonly presented to them, is a strange atmosphere. They suppose that we must believe the Bible "from kivver to kivver" or throw it overboard, that there is no middle ground and that we must accept the mystifications of the Church or we are not religious, and they frankly confess that they are not religious and let it drop at that. Some think of the Bible as a sort of ancient fetish or oracle. Some are even ashamed to be caught reading it, or to be seen carrying it along the street. To some it is a sort of an uncanny thing, like a corpse, and therefore they do not touch it. These unnatural views and feelings are the natural fruitage of a false attitude towards the Bible, of an overreaching on the part of the Church in trying to make too much of it, in trying to make it a peculiarly sacred book having supernatural qualities, and religion suffers thereby. I believe it to be the mission of the Liberal Church to give to the people a just and natural view of the Bible, and a natural and reasonable view of religion, to teach what scientific investigation has revealed in respect to these subjects. It is true that science can not tell us just what religion is, and neither can it tell us just what life or electricity is. We have many God-given mysteries that are recognized as legitimate subjects of scientific study. Although we may never completely solve the mystery, we may still study the facts about it and how to apply them. However, the Church doctrines of the Trinity, the resurrection, plenary inspiration of the Bible, salvation by faith and baptism, etc., are not God-given mysteries at all, but man-made mystifications, human errors that mystify thinking, and they contain no solid foundation upon which science can work. We can never have clear thinking in religion until such mythological and legendary rubbish is swept to one side, and a foundation is laid that is workable according to the methods of science, or that will at least bear the light of science.

There should be an open forum in every church for the free discussion of these subjects. One trouble to-day is that there is not enough freedom of discussion in the matters of religion. Nearly every one supposes that he must agree to the traditional views or keep still. He does not dare to express his honest thoughts, and thus he misses an opportunity of having

*Address at the Iowa State Convention.

a few things explained to him that might help him to clearer and more satisfactory thoughts. I would rather hear an intelligent man who thinks himself an atheist say that he is an atheist, and undertake to defend his position, than that he should feel that the subject of religion is taboo and that he must say nothing. That discourages him in thinking about religion. If he finds that he is respected when he expresses himself honestly and in good spirit, he will at least do some thinking about his relations to the universe, to his environment and especially to his neighbors, and when he thinks along those lines he is much farther on the way as a religious man than the agnostic who says it is all a mystery and that he has no faith that we can ever know the real truth about it and that therefore there is no use of thinking about it at all.

Suppose the scientist were to do the same—the physician should cease to study how to preserve life because he can not solve its fundamental mystery, or the scientist should neglect the study of electricity because he has no faith that he can arrive at its ultimate nature. We should have no surgery, no anesthetics, no electric lights, no telegraph or telephone, no electric power, all because we can not know the ultimate truth and are satisfied to tickle our fancy with an ancient myth or legend.

I have in my acquaintanceship a good Orthodox brother who happens to be on the bench and whose wisdom and good common sense in matters of the law have often greatly impressed me. One day, thinking I surely could get some reasonable explanation from him of his position in religion, I asked him how he explained certain doctrines. He said: "Those things are beyond our power to know or understand, but it is important and even necessary that we have religion, and since we can not really know the ultimate truth, it is a matter of wisdom that we have faith in the Bible and in the teachings of the Church." I may not have his exact words, but I believe I have given fairly the import of what he actually said, and to some it may sound very good, but to me is essentially agnostic. The argument is something like this: Because you can not know the ultimate truth, do not stop to investigate how much you may be able to learn about it, but swallow whole an ancient document and the interpretation of it by the Church fathers, and learn all that by rote and take it for the rule and guide of your life. I call that rank agnosticism. The investigator of electricity, acting contrary to that rule, works all the time, hard and unremittingly, to wring out from nature one more atom of fact and to apply it, and it is thus that all material progress has been made. Who is the real man of faith and who the agnostic?

We need every facility the Church can use to educate the people in a reasonable knowledge of the subjects of religion. The minister should be in touch with every free press. He should know what is sound science, or sound scholarship, in the matters of religion, just as the psychologist knows what is true science, or what is sound in the matter of psychology. He should have the latest and best books and interest his parishioners in the live religious questions of the day. Even the mid-week prayer meeting might well be converted into a Bible study club. Prayer, I find, has been defined as a concentration of our minds on what the ideal impersonated in God would have us do or be. The Bible study club would bring about such concentration, and a better one in that respect than the old type of prayer meetings that we used to have out in this western country, where prayers were made that were simply mendicant begging and experiences were told that would make of religion a mere morbid state of mind.

In many ways the old type of church seems to prosper to-day, although two-thirds of the people do not attend any church at all. The Orthodox Church profits from the fact that we are still in the myth and legend state of civilization in the matters of religion, and they train all their forces to keep us within that stage. It is true that their universities are above that stage, but the universities do not rule the rank and file of the church masses. The people who would follow the leadership of the university professors are not within the churches. That leadership has not come down to them, and it should be the mission of the Liberal Church to bring that leadership to the people.

Traditional religion is fully and ably represented in the established Churches, and if we do not have something better we are committing a monstrous crime by increasing the division of churches. The older Churches feed upon ignorance and superstition in the matters of religion. The success of the Liberal Church requires education and enlightenment among the people, a lifting from the stage of myth and legend to the stage of science and history, abreast of every other department of human knowledge.

We need aggressive work by clear-minded and courageous men, of good scholarship, men who can brush aside the man-made mystifications of old Orthodoxy, who can teach us to distinguish between myth and legend and science and history and to appreciate the use and value of each, who can show us, for instance, the true worth and beauty of the folklore stories in the Bible, who can make the different forms of literature in the Bible stand out in their own true light and beauty.

Religion is, indeed, not a purely intellectual product, but it is also a noble sentiment, and sentiments are the most real things in the world, and the things of real value to us, such as love and liberty. In fact, religion is more nearly allied to poetry, music and art than it is to the more intellectual sciences, such as mathematics or metaphysics; yet it does have its intellectual side, and it is a sentiment that can be enlightened and that needs to be free.

We want men who can satisfy the people that our Church is undertaking to break the shackles of ignorance and superstition and that upon its intellectual side it is ready to follow and indeed seeks to follow the light of modern, scientific scholarship wherever it may lead, that it relies upon and does not repudiate the methods of science, that it relies upon the same sort of leadership that is relied upon in every other department of human endeavor.

Perhaps we may consider with profit how far in advance of the prevailing religion of his day was the position taken by Jesus, and strive to imitate his

example. To be sure, he assured the people that he came to fulfil the law, not to destroy it, and thereby avoided as far as possible any spirit of antagonism. The law that he did not destroy was the law of principle, the weightier matters of the law. All matters of form and ecclesiastical authority he did destroy. The common people heard him gladly, but the men in authority finally accomplished his crucifixion, because he dared to teach the people the matters in which only God and their own conscience had any authority.

Jesus gave us the spirit of religion. Science can to-day give us the facts that should embody that spirit, and we need only a teacher as bold as Jesus to create a new Orthodoxy that shall be a harmonious union of the results of scientific scholarship with the spirit of Jesus. Such a teacher will be welcomed by the common people wherever and whenever he makes himself understood, but he will necessarily offend those who consider themselves the established authority of religion. Any would-be Liberal Church that hesitates to take its position boldly and to set out its fundamentals in bold and clear outline, or that camouflages lest it offend supposed public opinion, is lost. In the spirit of science and in the spirit of Jesus we must go forward for the one goal, the goal of truth, having faith that our God is the God of Truth.

Following the General Superintendent

LAST January, the Rev. Seward Baker, who had been for six years, I believe, the minister of our church in Hutchinson, Kansas, retired from his pastorate and from our ministry to take up his duties as Probate Judge. Mr. Baker had been a lawyer before entering the ministry. He was elected to the Probate Judgeship without opposition, no opposing candidate having been put in the field. The act alone on the part of his fellow citizens gives eloquent testimony as to the esteem in which Mr. Baker was held by them. During his ministry, although handicapped by having to get about on two artificial limbs, he enlarged his congregations and built a beautiful new church edifice which was free from debt when he closed his pastorate.

Mr. Baker's place was filled without delay. The Rev. George A. Miller, who was at the time engaged in business in California, responded to our call to return and he is now the minister of the Hutchinson church. Mr. Miller was for a number of years the pastor of the church in Santa Paula, California, where Mr. Masseck is now located. Mr. and Mrs. Miller are making admirable progress in their new relationship. Mr. Miller is becoming acquainted not only in his church but in the city at large. The young people are showing keen interest and new faces are coming into evidence. I met one splendid young couple while I was there who came from the East.

On the evening of the day I arrived, a supper and informal reception was held in the church parlors and after the repast the minister called on those who attended the Convention to tell briefly of their impressions and of the thing they saw or heard that impressed them most. All made a most enthusiastic response. Then he introduced the General Superintendent who addressed the gathering at some length on the Crusade for members. The response was most gratifying.

The Sunday school in the Hutchinson church in two respects at least is fortunate. A young man, possessed of a fine presence and an irresistible contagion of enthusiasm, is the superintendent. He is a good one. No school can help growing under such leadership. Then again, Mrs. Miller possesses a rare gift which she willingly places at the disposal of the church as a whole and the Sunday school in particular. She knows how to conceive, write out and present a most admirable pageant. When I was in Hutchinson the church people were loud in their praise of a Children's Day pageant which she produced on Children's Day, the second Sunday in June. It was a unique creation and attracted attention. I was so much impressed with the text and the production as she outlined it to me that I suggested that she proceed at once to work it out into something that could be put on by our schools generally throughout the denomination on Rally Day next fall. She accepted the challenge and all through the hot summer days following she has worked at the task and only about a week ago I received the manuscript. I am calling attention to the matter incidentally here in the hope that some ambitious Sunday school worker reading these lines will decide at once to put on the pageant next Rally Day, Oct. 9. If you have already decided you want to present it in your church, write me at once and a copy of the text with instructions will be sent to you. I believe only about two full rehearsals are required.

The following day I was the guest of the Hutchinson Chamber of Commerce at a noon day luncheon before which I spoke. After the luncheon one of the members took me out to visit the salt industry with which he is connected. How many of the readers of these articles know where their salt comes from and how it is produced? I have to confess I did not know much about the subject before I visited Hutchinson. I now know a lot more than I did before and if you don't mind I'll share my increase in knowledge with you. The salt mill I visited is only one of a several in Hutchinson, for a large part of the salt consumed in America comes from Hutchinson. One of the greatest salt beds in the world, if not the greatest, is to be found in this section of the country. Four hundred feet below the surface at Hutchinson there is a salt bed that is four hundred feet thick. This bed is also seventy-five miles wide and it extends clear across the central portion of Kansas, down through Arkansas and far into Texas before it thins out and finally terminates. Geologically speaking, this salt bed is the product of an ancient inland salt sea that was cut off from the ocean proper when in some remote age the Rocky Mountains were thrown up. The salt is not mined as you mine coal. A shaft or boring is sunk down into the salt bed and nearly through it. Into this shaft two pipes are placed. One serves as an inlet; the other as an outlet. Water is pumped into the salt bed through the inlet pipe. The water dissolves the salt crystals and a brine is the result. The water thus forced into the salt returns to the surface under

its own pressure through the outlet pipe in the form of brine. When the brine reaches the surface where it is run into great vats, it carries as high as 27 per cent of salt. A lake of this brine would float a human body as readily as an ordinary stream floats a chip, they tell me. The brine is put through a process of evaporation in immense vacuum tanks, which may be slow or rapid. If it is slow the result is a deposit of fine white salt crystals. The slower the evaporation process the finer the salt. You may judge for yourself how slow must be the process by which your fine table salt is made. If the process is rapid the result is a deposit of very coarse salt flakes. This is used for commercial purposes.

A little later the same afternoon I had the pleasure of going through the great soda ash plant on the outskirts of the city. This was an unexpected pleasure and one not granted to many as the "No Admission" sign is not only pasted but rigidly enforced. As Mr. Miller knew one of the head chemists of the plant, I gained admission. Soda ash is a salt product, which with its by-products is extensively used. It forms the active principal in all laundry soaps and washing powders. In some way, I know not of—the secret is closely guarded—soda ash is used in making the high explosive, T. N. T. During the war the output of the Hutchinson soda ash plant was used very largely, if not wholly, by the United States Government. Cooking soda is also a by-product.

How do they make soda ash? They bring the salt to the surface in the form of a brine just as they do in the salt factory and then they treat the brine with slacked lime and ammonia. Finally by an exceedingly intricate chemical process the ammonia and lime are extracted and the resultant process is soda ash. Baking soda is produced by extracting a larger percentage of ammonia than is ordinarily removed to get the soda ash. It is interesting to note that the workers in the salt and soda ash plants are not troubled with catarrh or nasal and throat infections. Some of us would like to "break into" an atmosphere of this kind during the winter months.

In the evening I preached in the church before a goodly audience. The return of Mr. Miller to the ranks of the active ministry brings joy to our hearts. The Hutchinson people are very fond of him, "proud of him," they told me and we may be sure that the church will prosper.

I was entertained while in Hutchinson by Mr. and Mrs. John Tharp. Mr. Tharp is now a banker, but over fifty years ago he went to Kansas with his father and the rest of the family from Iowa as a homesteader. They selected a 360 acre tract of land about twenty miles from the hamlet of a town that is now the city of Hutchinson. For the first year they lived in a "dug-out" or hole in the ground. Their hardships were great but they endured them, and in the enduring of them they grew strong and incidentally helped to built this mighty nation. Mr. Tharp took me out to see these farms still owned in the family. It was most interesting to listen to his story of the early days of toil, hardship and discomfort. On the way back my attention was called to several representatives of a strange religious colony called the Amish sect. They are a branch of the Minnionitish Church. They live apart from the world as much as possible. They are wilfully unprogressive and accept no new ideas and practises. They insist that their children shall not be taught geography from the standpoint that the world is round like a ball. They persist in believing that it is flat as did the ancients. They will not use electric lights and telephones or any modern conveniences or furnishings in their houses, although I am told that once in a while an erring one, or a youngster who is not easily held back in the world of new ideas and inventions, steps out on the sly and uses a neighbor's telephone. The dress of both sexes is very somber, black in color and terribly plain. They do not use such modern devices of the devil as clasps, buttons, hooks and eyes, etc., but oddly enough they do use safety pins. The men shave the upper lip, they must do this in fact, but no razor ever touches the rest of the face. The result is all the men wear long beards. They claim to be the "peculiar chosen people of God." Peculiar they certainly are, and being a Universalist I am sure they are also chosen of God, but I am at a loss to know why they are "chosen" in any special sense.

By Friday of that week I was in Elmer, Missouri, for the Missouri Convention. I had visited Elmer once before but only for one night. This time I arrived Friday at noon and did not leave until late Sunday night. The Convention was made up mostly of members and friends of the Elmer Church, Dr. Tout of Archie and his people being unable to attend. There was little business to transact but the small amount of it before us was admirably handled. This little town of three or four hundred of the best people I have ever met is situated on the Santa Fe Railroad about 150 or 175 miles from Kansas City. The church, located on the side hill on which the village is built, had been extensively repaired and renovated for the Convention. This church has given the denomination three ministers, I believe, and now it is giving one of our ministers a wife.

The Convention was mostly for "meetings with preaching." In view of the fact that Joe Tilden who was expected did not come, I was called on to do all of the preaching and speaking with the exception of a sermon delivered by Brother Houghton, Sunday afternoon. The heat—there had been no let up—during the three days of this Convention was almost intolerable, but the people came from far and near and I spoke or preached to them not less than three times a day. I shall never forget the interest manifested and the cordiality shown me. I was the guest of Mr. and Mrs. Murray, who did so much for my comfort that even the heat was easier to bear.

The next week found me further East devoting a day or a part of one to the Pennsylvania and Ohio Conventions. Fortunately for me the Pennsylvania Convention was at Linesville in the extreme northwestern part of the Keystone State close to the Ohio border, while the Ohio Convention was held in Kent not a great distance from the eastern border of that state. I was able to get little more than a glimpse of both of these gatherings but I saw enough of them both to learn that they were looking not backward but forward, and planning wisely for the future. I spoke briefly once before the Pennsylvania Convention, and

again at length Wednesday afternoon on what the denomination is doing with the proceeds of the Drive. This address will form the subject matter of a special article for *The Leader* a little later on.

I reached the Ohio Convention late in the afternoon of the last day of the session. The attendance had been large and in spite of intense heat the interest had been keen. I was warned not to expect much of an audience that night because it was said every one was tired and many had gone home. But at 7:30 I faced an audience that filled the auditorium. When you are looking for real Universalists you will have to look long and far to find the equal of the Ohio kind.

I was unable to see much of the local situation in the Kent church, but I know that the Convention was admirably entertained and one could not help seeing that the spirit existing between our churches and the others in the town especially the Methodist, whose choir furnished the music for the evening service on the night I spoke, is splendid. The minister of the church, one of our most recent graduates from the Canton Theological School, is doing splendid work and will be heard from later.

My most recent trip took me out to Chicago for the National Young People's Christian Union Convention. It was a wonderful gathering of the youth of the denomination and one to fill your heart with hope for the future of the church. Just twenty-three years before, I had attended a National Y. P. C. U. Convention in the Old St. Paul's on Prairie Avenue. At that Convention I decided to enter the ministry of our Church. I went to St. Lawrence that fall.

This latest Convention was full of interest for me. It was different. The times are different from what they were twenty-three years ago. But it was great —great, my friends. Just one hour in that gathering would have cured the worst pessimist in the denomination of his case of blues as to the future of the church. Northing impessed me more than the truly remarkable consecration meeting Sunday afternoon when Rev. George Cross Baner of Akron, Ohio, appealed for candidates for our ministry and for workers in the mission field. A fine group of young men and women responded and our eyes moistened as we witnessed this inspiring dedication of the young manhood and young womanhood of the church to the serivce of Christ.

John Smith Lowe.

The New Armada

The Rev. George F. Fortier

WEBSTER defines "armada" as a fleet of armed ships. The New Armada armed with many of the biggest guns of the Universalist denomination invaded Vermont at its southeastern frontier on Saturday, July 23, pursued an all conquering course up through the state, to and beyond the Canadian boundary, turned back again into Vermont and departed by the northeastern frontier on Sunday, July 31, leaving behind, after an eight day campaign, a conquered country but one in which the victors had received new power for greater victories yet to come and the conquered, new power to till the old fields. It was an overwhelming victory and the very acme of benevolent assimilation.

The fleet consisted of the good ship Unicorn, now well known to all Vermonters and "Quebeckites," on which the Superintendent and his wife were the crew and Mildred walked the quarterdeck; the Mary Goddard, designed by Chevrolet and commanded by Russell L. Davison, A. B., principal of Goddard Seminary, assisted by Mrs. Davison, Julia Holland, Betty Brown and Lewis Davidson of the Goddard force; the Stewed E. Baker under command of Commodore Lee S. McCollester, D. D., assisted by Mrs. McCollester; the Caddy Lack commanded by Richard Billings, who was ably seconded by a most admirable crew of suffragettes from our parish at Woodstock, and last but not least the John Murray Lecture Ship launched from the ways of Nash and guided by Vice-Admirable Frank O. Hall, D. D., who had for his mates, the Rev. Vincent E. Tomlinson, D. D., and the Rev. Charles R. Tenny. Admiral Mrs. Frank O. Hall was in command of the expedition and placed her flag upon the John Murray. This the irresistible force that invaded Vermont and Quebec.

Silently, unostentatiously and from all directions, the various vessels of the fleet slipped into harbor at Brattleboro on Saturday evening, July 23, and assembled their forces for the attack on the morrow which was to be made at Williamsville.

Early on Sunday morning the fleet started for its objective at Williamsville, with instructions to gather at the old church. No meetings had been held there for many years and few of the old Universalists are left there. But the people had called their friends from many parishes to assist them. And how they did come! From Wilmington and Jacksonville, Londonderry, Guilford, Newfane, Vernon and Brattleboro, car after car rolled in. At first it was intended to hold the meeting in the open air but heat and dust seemed to make this unwise and more than that, all along the trip we ran up against a serious objection to holding these meetings out of doors. The people felt, very evidently, that the church was the place for such meetings as these. But the old church at Williamsville had not been used for many years and as the crowd assembled, it was feared that it might not stand the strain, so the meeting was adjourned to the beautiful little community house, which was packed to the doors. If there had been any doubt or scepticism upon the part of the audience, it disappeared at once when Mr. Tenney took charge of the meeting and led the congregation in one of the glorious praise services which were a feature of the trip. Dr. McCollester opened the speaking with a masterly summing up of the history of Universalism. He was followed by Richard Billings, the representative of the laymen of our church, and the meeting closed late in the afternoon with an address by Dr. Hall, who, first explaining the purpose of the Murray Lectureship, inspired his audience by a summing up of the present possibility of Universalism. Recess was taken at noon and basket

lunches had been brought, coffee being served by the women of the Williamsville Parish. A substantial dinner had also been prepared for the sailors of the fleet. In fact at each stopping place the women of Vermont vied in proving to their visitors that Vermont produces the best food in the world and that its women know best how to prepare it. Only one disappointment was apparent to the audience of Sunday. No collection was taken. So disappointed were the members of the Brattleboro church that a meeting of protest was called immediately after the return to Brattleboro and the people of that church sent a telegram to the Superintendent that they were so enthusiastic over the meetings that they would give one hundred dollars to Dr. McCollester to be used as he saw fit among the students of Crane Theological School. Two hundred and seventy-five people attended the meeting and nine Universalist parishes were represented.

Back to Brattleboro for an early start the next morning, sailed the fleet. The road to Bellows Falls is not feeling equal to such tremendous traffic these days and so we took the picturesque winding road up the West River to Londonderry and down over the mountain to Chester and Cavendish. Although Massachusetts cars are not trained to follow the winding roads of old Vermont, yet the destination was reached with nothing more serious than a single puncture, the only one of the entire trip. Cavendish, the home of the Skinner family, with its beautiful stone church, gave us hearty welcome. Here Bellows Falls, Springfield, Chester and Ludlow added their numbers to the Cavendish audience, seventy-five people gathering for the day. Here, too, the lecturers found that their task was not to be as easy as they imagined. In each audience that gathered through the week there were those who had been at other meetings, keeping the speakers "humping" for new and fresh material. The speakers at Cavendish were the same as at Williamsville, except that Mr. Tenney was called for by the audience which was not satisfied to have him simply lead the singing. From that time on, he was added to the list of speakers.

After the Cavendish meeting the members of the troupe decided that the Vermont Superintendent was too swift for them and wiped his schedule from the map. After this, part of each day's trip was covered the night before. Monday night we went on to Rutland and on Tuesday morning to the little play house church at Wells. With nothing of architectural dignity to help, this building in the center of the little village square impressed the visitors with a dignity and a sweetness all its own. We were worried about that meeting at Wells. There aren't many people there and there are few supporting parishes near at hand. But how they did turn out, our people in the little village, from the country round about, and, when Lyman Ward rolled in with a load from Smith's Basin, New York, and Thomas Stratton, with the new minister at Rutland, Mr. Coxon, and a car full of people from that parish, we knew we had all the little church would hold. Because the Wells parish does not have an ordained minister in charge, Paul Cate of St. Lawrence University acting as pastor at present, they asked for their annual communion service at this time. I think that all of the speakers felt the influence of this service and the day was certainly a wonderful one.

At the close of the service at Wells, Dr. McCollester was called away and Dr. Tomlinson joined us for the next service which was at Rochester, among the hills. Bethel, Barnard, Stockbridge, Gaysville, East Bethel, South Strafford and Williamstown contributed to the service at Rochester which was one of the best along the road. Rochester is pre-eminently a town of homes and all homes were open for our guests. The presence of the Rev. Harry F. Fister of Massachusetts who is spending the summer at South Strafford, as he has for many years, added much to the occasion. At Rochester the party divided, part going on to Barre for the night and part remaining at Rochester. About one hundred and fifty people attended the services during the day.

The service on Thursday was at Calais at the old West Church which stands upon the hill in all the glory of its ancient architecture. This old church which has been a shrine for many years has recently been taken in hand by those who love it and who have formed a corporation for the preservation of the old building in its original form. The square pews, the wonderful pulpit, the gallery and the newly restored decorations made us feel that we had stepped into the presence of those who built it. The Rev. Mary Andrews Connor is in charge of the work in this old parish this summer and had instilled a feeling of pride into her people in the making of arrangements for this meeting. For the first time we encountered rain and rain in tremendous thunder showers which flooded the roads and beat down the vegetation. We think that God made the site for the old West Church, we know our fathers wisely chose to place the temple there, but very faulty men have made the roads that reach it. Notwithstanding the almost impassable roads, we had people from Washington, Barre, East and North Montpelier, East Calais, Hardwick and Morrisville. Incidentally we failed to mention that at Rutland we ran across the Rev. Ira Priest and J. G. Sargent, Ex-Attorney-General of Vermont, who were touring the state on business but who camped upon our trail for the rest of the trip, meeting us at almost every stopping place. It was after the meeting at Calais that we met the only serious accident of the trip and this turned out to have no serious results we are happy to say. Dr. Hall, who was driving the John Murray Lecture Ship, of course, near South Woodbury met a native approaching on the road with a scythe, the point of which was turned toward the tires of the car. Thinking it was Father Time approaching, he sought to evade him as he has done so long. However, the road was slippery and the car skidded over the bank lying peacefully upon its side held up from a descent of forty or fifty feet only by an insubstantial wire fence. Uninjured the inmates of the car, Dr. and Mrs. Hall and Dr. Tomlinson, escaped death only by the narrowest possible margin. Men of the village gathered round to help, a first class engineer materialized out of thin air, tackles were attached to the car and after one chain had broken and Richard Billings had been deposited in a sitting position with great violence in a muddy road, the car was safely drawn from its

precarious position. The finest address made on the trip was the little speech of thanks which Dr. Hall made to the bystanders who would not take his money for helping him out of a hole. It was a masterpiece.

The next jump was a tremendous one. Up across the Canadian line to the little parish at Huntingville we went. There we had quite a reunion. Ezra A. Hoyt is in charge at Huntingville this summer, E. E. Marggraf of North Hatley was present and Dr. Hall, Dr. Tomlinson and Mr. Tenney, all college mates at Tufts, did have a most glorious time with their reminiscences. The meeting, too, was all that could be desired. More than one hundred people from the surrounding country had come in for the great occasion. Here Mr. Tenney was removed from the position of song leader for a younger man. During the singing of the hymns a titter began to run around the audience which finally reached the leader. Looking around, after he had convinced himself that his necktie was on straight, to find the cause, Mr. Tenney discovered an eleven months' old baby sitting to his right and imitating his every motion in leading the singing.

From Huntingville, we turned back into the States for the meeting at Derby Line. The Cullins, father and son, run the hotel there and also are among the most interested in our church. We were beginning to feel as if we had always lived together and also to realize that the parting was near. So we all went to the hotel and never knew that we were not in a Universalist home; indeed we were. The meeting at Derby Line, partly because it came on Saturday and partly for other reasons, was the smallest of the trip, but no meeting that we held surpassed it in the spirit which developed.

Considerable excitement attended our visit at Derby Line from two sources. First, the government agents raided a passing auto during the night, securing a large shipment of liquor from the Canadian side and proving to our party conclusively that our custom officers are on their job. Secondly, Dr. Hall and Dr. Tomlinson, who had been discussing vociferously their respective merits at the game of golf, sought to settle their dispute on the golf links of Dufferin Heights. Just ask Dr. Hall about those golf links!

From Derby Line we went on to St. Johnsbury to prepare for the final meeting at St. Johnsbury Center. The rest of the crowd went by the beautiful Willoughby Lake Road through the region where Universalism, prior to either John Murray or Hosea Ballou, developed from the hearts and souls of the people under the name of the Church of God's Universal Love. Because Mr. Tenney was born in Glover, Vermont, in a Universalist parsonage, we took him by another route to Glover. At Orleans, we stopped to call on one of the grand old women of the Universalist Church, Mrs. A. D. Chandler. She is ninety-two years of age now and as thoroughly interested in the affairs of the church as any younger person, and more able to comprehend them because of the long span of personal knowledge which is hers. She remembered Mr. Tenney as an infant, and remembered his father as her pastor. The meeting was a moment of happiness for her and I think of equal happiness for Mr. Tenney. It was at Glover, however, that Mr. Tenney's pride was dashed. He called upon another elderly lady who remembered his father, and told him that his father was a better-looking man than he and that he could not deny it.

At St. Johnsbury Center, one of oldest parishes in Vermont, where the people, since their church was burned, have worshiped for years in a hall, and where our followers are rapidly growing less in numbers but stronger in their loyalty and devotion, the final meeting was held. The Rev. Weston A. Cate, pastor at both St. Johnsbury and the Center, notwithstanding the arrival of Weston Atwood, Jr., had made every preparation with fine executive power. He had been loyally backed by the women of St. Johnsbury Center and nowhere was the comfort of our visitors looked after more carefully than here. The Methodist Church had been secured and it was filled with people from St. Johnsbury, Concord, Lyndonville, Washington and Lennoxville, P. Q., who added their numbers to the scattered few at the Center. The speakers were inspired. The young people's choir from St. Johnsbury added much to the occasion and the audience sang.

Perhaps the capping commentary of the occasion was made by one of our people at St. Johnsbury Center. It was the same man who said, when federation of churches was proposed, that if the church at St. Johnsbury Center had got to die he would prefer that it should die by itself from hardening of the arteries than in federation from a complication of diseases. At the close of this meeting he said that he believed that the tour under the auspices of the John Murray Lectureship through Vermont and Quebec had all other forms of mission work in foreign or in new fields "beaten stiff." For here they are coming to a people who have a pride in their faith and only need to have it restored.

At St. Johnsbury Center, the fleet broke up, some going to the west, some to the east and some to the south. It was a great trip. The great speakers of our church have been brought to the little country churches which seldom have an opportunity to hear them. The pride of our people has been renewed. Their confidence that they are part of a great church has been strengthened. They have heard of these men, they are glad they have had the opportunity to hear of them and to approve of them. But, some way, underneath, I feel that the greatest benefit has come to the members of the visiting party. They have long been away from the rural church. They have not been close to the spirit of the pioneers which still lives in our country parishes. Perhaps they have not realized that these parishes have been the recruiting stations for the larger parishes to which they have ministered. But as man after man and woman after woman came to them and told them of sons and daughters, of whole families which had gone forth from these little parishes to make up the city's congregation and build the city's temple, I think they realize that, like the psalmist, the city worshiper "may lift up his eyes to the hills from whence cometh his strength." For these hills are the source from which the strength of our faith has come. It was a great eight days. It should be repeated.

The United Church of Canada

Charles A. Alden

THIS is to be the title of the new Church in Canada, which will be the organic union of what are called "the three leading evangelical denominations of the Dominion," Presbyterians, Methodists and Congregationalists. It has just been decided by the General Presbyterian Assembly of Canada, "by a vote of 414 to 107," backed by the votes of their own constituency and of the other two communions, including hundreds of thousands of members, in which a decisive majority stood for the proposed union. "This step," says the *Christian Herald*, editorially, " is regarded as one of the most important, both in the historic and the religious sense, in the memory of the oldest Canadians, now living." and also speaks of the union, as "the miracle that is now taking place among our northern neighbors (which) may soon appear in our own churches."

The *Christian Guardian* of Toronto, the official organ of Canadian Methodism, we are told, "hails with enthusiasm the prospect of early consummation of the union," but is also quoted in the *Christian Advocate* as discounting in advance some criticism in other nations, by saying "in Britain and the United States there are quite a number of good people who are prepared offhand to condemn the Canadian churches for what they deem the wildest ecclesiastical experiment that has ever been tried." It is too early yet to know the entire reaction here or in Britain, for time has not allowed many to reach the point of comment, but it only fair to say that so far none of the religious publications have at all condemned the movement, and as is natural the first comments have come from the periodicals of the communions that are involved and so far these have been sympathetic and hopeful.

Some time ago we commented, editorially, on what the foreign missions are doing to the church at home, as timely, in view of the debate taking place in some of our American denominations as to whether workers on the foreign field had not justified some penalty for not observing some of the conventionalities held here to be supreme. In this regard a paragraph from the *Christian Guardian* is significant, which runs as follows:

> "Probably one of the greatest factors in the Union movement has been the reflex influence of Christian missions. We have sent from Canada men and women who carried to Japan, China and India the gospel of Jesus Christ; and face to face with a pagan world these missionaries have seen a great light. The church distinctions which are counted vital at home are seen to be veriest trifles in India or China; and it was a most significant fact that when Moderator Gordon, at the General Assembly, called for a returned missionary to speak against Church Union, he could not find a man to take that side."

Our Roman Catholic friends may find in this movement toward real organic Protestant unity some disappointment that the lesson of unity which their Church has so valiantly exemplified (though not without some modern psychological modifications) is to be demonstrated minus the return of the wandering to the historic fold, for their dream has certainly entertained no such revelation. In *America*, and in an issue of it bearing almost precisely the same date, as the Protestant papers above quoted, we read under the headline: "Dying Protestantism: Its Lesson," such paragraphs as these:

> The present-day young American . . . sees clearly that "efficiency" does not and can not obtain in the present divided state of Christendom; he sees that Protestantism is hopeless and helpless before the tremendous fact of division. He reads in his historical studies and learns that Protestantism is responsible for this condition.
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> His idea is that voiced by Bishop Nicolai of Serbia, who on his recent visit to this country, said: "The voices of many churches are no voice at all. One united voice of all the churches will shake the earth, for it will not be a human voice, but the voice of Pentecost." And although the Bishop himself belongs to a heretical church he has voiced the true solution. He sees it, though inherited prejudice prevents his recognizing that what he seeks is a *fait accompli* needing only that he and others shall embrace it.
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> We need not rejoice at the discomfiture of Protestantism, for after all, even though it may have been "of envy and contention" yet "Christ is preached" where believing Protestantism holds forth.
>
> Protestantism is breaking down at such a rate, its springs are drying up so rapidly, that unless the Catholic religion can cover the land and convert it, morality and righteousness in general are in the gravest danger. . . . The harvest is ripe, we need only enter in and reap.

What Floyd Keeler, in this article in *America* calls "the true solution," now having such a start by another method—for God sometimes over-rules the details on which individuals, or grouped individuals, have determined—may swell in human hearts until Protestants and Catholics find themselves in mutual embrace. Does that seem too strained a vision? Yet from the *Montreal Witness* we read of this Canadian movement, not only that "it has given Protestantism an electric shock," but also that the great Anglican Communion, which has always made Christian Unity a prominent doctrine, feels left out and will not willingly remain outside.

The most startling thing to some of us about the whole affair is the fact that the initial steps taken so long ago and even the important referendums have been so little heard of; for we hear from the *Christian Advocate* that "the movement had its rise twenty-two years ago, when the Presbyterian Home Mission Committee proposed a plan of preventing over-lapping in the new states of the Northwest." In the same editorial, we are informed that as far back as 1908 "a joint committee of the three denominations reported union practicable," and that "in 1912 the Methodists and Congregationalists announced their readiness to proceed."

The *Congregationalist* editorially says, "the Assembly's decisive vote indicates, we believe, the trend of Christian thinking everyhwere." It also confirms the influence of missionary work in bringing about this

result by saying, "Significantly enough this large Canadian majority in favor of union was provided by the 'prairie' country—the sparsely settled regions of the West." And while no comment on this recent action by the Presbyterian General Assembly of Canada has at this writing appeared, there need be little fear of adverse criticism by that body in the United States, where the denomination has been working for organic union, and when in the current issue of the *Continent* we find this editorial utterance:

> To indorse our contemporary, the *Herald and Presbyter*, in its views on the organic union of Presbyterian denominations in this country, is a great pleasure to the *Continent*, for there is one matter of church principle on which all types of mind and of doctrinal inclination throughout the Presbyterian Church U. S. A. are in absolute agreement. . . . The *Herald and Presbyter* puts the case emphatically and clearly: "Federation would be of no advantage. It would be only one more meaningless and useless piece of machinery. Organic union is vital and desirable and essential." So say we all of us.

The Canadian movement will escape most of the criticism that so potently blocked the Interchurch World Movement, because its emphasis is not placed on any financial drive, and its argument is not based on surveys yet incomplete, and its launching is not by cabinet decrees, but by referendum of all participating members. Neither is its annunciation without contemplative background, nor its intent ambiguous.

Every movement, such as this in Canada, carefully previsedrather than entirely supervised, registers the onward sweep of the souls of men toward the universal conception of religion which is inevitable. As the *Montreal Witness* is again quoted: "Among the three great bodies which are now preparing to unite, it has been found that there are no fundamental differences of belief. Such other differences as exist are non-vital and it is believed they can be harmonized for fellowship's sake." When "the fulness of time" is come, the broadening influence of close contact in actual labor will even stretch the word "evangelical" back into its original and Christian meaning. Then Catholics may see the dream of one Church realized from a democratic rather than an autocratic viewpoint, and our own denominational name may become historic, and mankind hear not of "The United Church of Canada" but of "The United Church of Jesus Christ."

Wisdom of the Workers

VII Christian Education*

The Rev. L. L. Lewis

IF I were to choose a text for this evening, I should take it from that statement of Roger Babson, "Harmony at home and peace abroad can only be brought about by religion. We must back our campaigns with effective Christian education."

One can hardly take up a newspaper or a magazine without reading stories dealing with juvenile delinquency. Most of us in this part of the Commonwealth read the *Literary Digest*. In the issues for May 14 and 21, a good deal of space was given to an extensive discussion of the question "Is the Younger Generation in Peril?" We are informed that there is a grave danger in the present lapse of morals and manners of the boys and girls in America of high school age. Judge Ben Lindsey states that the increase of crime in our country is largely among the young.

Such facts are reminders of our responsibility to youth and to the child. There are certain contributing causes to this present crisis in morals. A growing materialism has been very evident in the last two or three years, marked by an increasing desire for riches, wealth, and luxuries. There has been a weakening, and in some quarters almost a decay, of family life. Parental authority is decreasing. Another contributing cause is the economic and industrial conditions growing directly out of the crowding of the people in our towns and cities and the corresponding social changes which this has brought. The crisis is due partly to the fact that the teaching of religion has been banished from the public schools. This affects the teaching of morals in the schools. Religion and morals are so closely connected that they are not two separate things but one. A growing number of children are going out into life uninfluenced by any church. Men and women have no spiritual capital. Fathers and mothers add nothing to this capital, and the children become morally bankrupt. Boys and girls are not taught fundamental ethics quite as truly as were their parents. They do not doubt that it is wrong to lie and steal and to do other forbidden things, and yet they are less afraid to do things that they know are not right. The adequate remedy for this can be found only in religious education.

I do not know whether you enjoy reading Stevenson's books, but in "Ebb Tide," I think it is, the story is told of a young Englishman, who has drifted out to a Pacific Ocean island; he is always drifting away from land, is always at Ebb Tide. His agonies furnish thr tragedy of the book. He had had all the advantages of modern English life, was a college graduate, an Oxford man, with the manners of a gentleman, but nowhere had he gained character, and so he had not been really educated at all. Like so many of the youth of to-day, he was without those motives of restraint which religion furnishes.

In New York City there are something like eight hundred thousand children and only three hundred thousand of these are found in Sunday schools, either Roman Catholic, Hebrew or Protestant. It is estimated that three-fourths of the population of the United States are between the ages of five and twenty years, and of these only forty-five per cent, or less than half, are in any Sunday school.

*Given before the Sabbath School Union of Greater Boston.

Judge Fassett said that of the twenty-seven thousand young people that he tried during his five years spent upon the bench, not one had ever answered yes, when he asked if he or she had ever been a member of a church or had ever attended Sunday school. "When I have discovered one to whom I could give freedom, I have advised him to join a Sunday school." Judge Fassett must have a reason for taking this position. He believes religious education to be the best and safest moral insurance.

We fail to recognize the value of religion as a preventative of crime. We are willing to spend vast sums of money for insurance against fire and disease, but we have yet to learn of preventive religion. Somewhere I read a little while ago on a bulletin board, the title, "Antiseptic Religion." It might suggest to the mind of the passerby the odor of carbolic acid and prophylactic prayer, yet this preventive religion is a new phase to which we must give increased attention. As in sickness and accident, we seek not merely salvage from disaster but its prevention, so religious education is the most effective means of warding off moral disease.

We must do more than simply give the children information, and teach them the Lord's Prayer, the Twenty-third Psalm and the Ten Commandments. If that was all religious education required, we would not be asking for trained teachers. We must have something more than a program of instruction; we must have a life program. Youth is something else besides a cold storage for facts. It is character that we are interested in. We are teaching not lessons but children.

It seems to me that there is only one fundamental truth essential to effective moral training. You and I are to make religion real by living it, by developing and nurturing it. Our example guides the conduct of the boys and girls, directs their lives, and touches their ideals. Not what we teach them but what we are is what counts. Their early religious training moulds their future lives and careers. Only by patience and care can boys and girls be thoroughly trained for Christian living. There are times when the work will seem discouraging and when we will wonder if it really pays to give our time and energy to a seemingly hopeless cause. But we can never know how far-reaching will be the results of our labor. A revival meeting in a New England town was carried on for some time and finally three little freckled faced boys were converted. "Only three little boys," they said, "It didn't pay to get the evangelist here." One turned out to be a successful minister who now has a church in the Middle West, and the second is Rev. F. T. Davis, former president of Wilbraham Academy, and the other a corporation judge, Charles F. Lindsay. And yet the people said the services didn't pay. You never can foretell how well the sacrifice you make is going to pay and what splendid results may come.

If we are to go on, our people must bring up their children as we are not now bringing them up, in the Christian faith. No other course is practical. It is natural for children to be religious. The best and safest child insurance is religious education. It creates moral capital and saves them from disaster and failure.

PARABLES OF SAFED THE SAGE

The Parable of the Ice-Water Tank

THERE were two young mothers from Italy, and they had each of them Several Children, whereof the oldest was a Little Girl. And she was about the age of the daughter of the daughter of Keturah. And they rode upon the train. And they had a Bottle, whose shape was at the bottom like unto a Diamond, such as they have in Italy. And it held it might be the fourth part of a Pint.

And as soon as they were seated in the train, the Little Girl filled the Bottle at the Ice-Water Tank. And she drank thereof, and she carried it to each of the Mothers, and to each of the Children. And they drank, every one of them, all that was in the Bottle. And by the time the last one had been refreshed, the first one was athirst. And the Little Girl began again, and went around the circle of the two families. And they drank of it as freely as it had been Red Wine.

Now the Little Girl wore a dress of Mrs. Harding Blue, and stockings that were green, and a red handkerchief upon her head. And her mother pinned up her dress to her waist, for she was wetting it at the Water Tank. And it was lucky that the aisle of the car was covered with Battleship Linoleum which was very thick; for the Little Girl trod a path back and forth and back and forth until the Water Tank must have been nearly empty.

And I said, Behold what a journey from New York into the Interior of this great and glorious nation meaneth to various Travelers upon the same train. There are mountains and rivers and bridges and tunnels, and these two families see no more of them than the women who are playing bridge in the Pullman. But for them a tour from the Atlantic Ocean to Pittsburg is one long and joyous procession to the Ice-Water Tank.

And who shall say that of all folk upon that train, they passed their time least profitably? For I lodged that night in an Inn, and the man who had been there before me left a larger assortment of Glassware than had any meaning in my life; and I would fain have joined him unto the two families of the children of Italy, and fed him Ice-Water till he had enough.

* * *

THE HISTORICAL SOCIETY AT PLYMOUTH

The Tercentenary Celebration at Plymouth marks also approximately the Centennial of the Plymouth Universalist Society. The church edifice, the oldest of any in Plymouth, overlooks Plymouth Rock, the shore front where the Pageant is being given, and the log hut, thatched with straw, on ancient Leydon Street, built in imitation and on the cite of the first house.

At the field meeting held in the beautiful historic church, July 30, under the auspices of the Universalist Historical Society, the original compact and the early records, and also Nutting's rare lithograph of "Rev. Hosea Ballou at the Age of Thirty-One Years," were exhibited by Mrs. Holmes.

The speakers were the Rev. Theodore A. Fischer, D. D. of New Haven, Conn., the Rev. W. P. Burnell of Mansfield, pastor 1885-1889, and the present minister, the Rev. B. B. Gibbs, who in the Pageant had the role of the sixteenth century Gloucestershire reformer and martyr, William Tyndall, translator of the Bible. The central feature of the afternoon program was the masterful poem by Dr. Henry Nehemiah Dodge of New Jersey,

"The Compact." The theme was timely, and Dr. Dodge's comprehensive treatment of it was on an elevated plane.

* * *

THE SUNDAY SCHOOL LESSON

Charles A. Alden

AUG. 21 PAUL PREPARES FOR WORLD CONQUEST

Acts 15 : 1 to 16 : 5

Ceremonial vs. Spiritual

Returning to Antioch Paul and Barnabas "abode there a long time." And this period of residence includes a most critical time in the history of the Christian Church. As in all movements, constitutional questions arise (though there be no written constitution) and the action taken becomes a precedent for all future time.

The first part of this fifteenth chapter, preceding the printed text, is concerned with just such a question. Shall the formal custom of Judaic religion be observed by the Gentiles who are now accepting Christianity? The Jews who had become Christians had of course previously conformed to this requirement. The Old Testament scriptures (the only scriptures then in existence) set forth this requirement as one commanded by God Himself. Reference also might have been made to the fact that Jesus said he did not come to destroy the law and the prophets but to fulfil them, and that he himself had of course conformed in early years to the established requirement. Surely, it was a plausible case that these men made out. The contention of the literalist is not easy to meet. The new vision is spiritual. But the spiritual things must always be spiritually discerned and the literalist has no spiritual discernment. Or again, the contender may be a constitutionalist. He sees what you want, and he is not opposed to progress, but he insists that in doing the new thing you shall proceed in due process of law. And after all law is only the way you, or your predecessors, have determined on for proceeding. To change it in any crisis of debate, is like changing the rules for base-ball between the fifth and sixth innings. There is much to be said for the constitutionalist.

Prototype of Modern Divisions

This occurrence is especially interesting from start to finish, for it is a precedent widely departed from in succeeding days. First, Paul and Barnabas are perfectly willing to sit down and talk it over. They didn't call these men "old cranks," etc. They admitted all that had been said. But they were perfectly sure that there were good Christians among the Gentiles who had never conformed to the Jewish requirement. So there you were. And the main question, strangely, seemed to be, not which party was to win over the other, but how to proceed together for the future. How many situations like this have arisen all along the history of the Church? But seldom have the contestants acted so wisely or fairly, or with the main object so clearly dominant. Compare the time of the Reformation. Take the starting point of every new denomination. Christian tolerance was here established to which Christians must in spirit return for future progress. The things these men did can be read into the terms of our present problems. Second, they referred the question back to the home of the Church. It would be denominational headquarters with us at present. And there it was met in full charity of spirit and with serious and sympathetic consideration. Again, here, the main object was dominant. Then, read the diplomatic letter that was returned, in addition to the verbal report authorized, written so that the personality of the messengers, trusted though they were, might not transmit an inaccurate interpretation. Then compare the combative answers that have been given by both sides of church controversies, as in the Reformation; as in the birth of all new denominations. Compare the attitude of most denominations toward Christian Science to-day, with this masterly reply. The home church insisted on no submission to a formal custom, but did insist on the complete renunciation of things that would tempt to spiritual reaction or blacksliding into former Gentile customs, unwholesome to soul welfare. Compare again the action of these men with the action, sane and progressive, for their time, of the Colonial Fathers of American democracy, and how they thereby succeeded in establishing a constitutional democracy, or republic, if you perfer. Saner ways of contesting over involved principles availed in days when men were not so hurried. Compare with heresy trials of the not distant past, now tabooed. Compare the position of the Catholic Church toward all Protestantism. Compare the attitude of many conservatives toward all liberals and of some liberals toward all conservatives. Read these things in the terms of this first conflict of the ceremonial vs. the spiritual. Then read Mark 9 : 38-40, for the authority of Jesus on this method of conciliation. Also read Numbers 11 : 27-29, for his precedent from the lips of Moses.

Where Personality Comes In

Yet Paul and Barnabas, having acted in this big matter, now come to a matter of personal difference and have "a sharp contention." The result is they never work together again. But God overrules the passions of men. He will not be restrained by human tempers. And, here, the result of the parting is, on the one hand, the missionary work of Paul with new helpers, while Barnabas retires to Cyprus taking Mark with him, there doubtless to develop the young man (though perhaps with no deliberate attempt) for the work of writing the second Gospel, which was really the first. The shut door often swings open into another and totally different room from what we anticipated. In my Father's house are many mansions, does not necessarily apply wholly to another world. Now Paul finds Timothy, to be a life-long friend. To this friendship we owe two very helpful letters in our New Testament. And Paul, having won his contention in the big crisis about conforming to a ritual or ceremony, has Timothy conform, because he was counted as a Jew, having a Jewish mother and therefore his status was different from that of the Gentiles. Paul knew Timothy could be a Christian without conforming, but he knew also that he could be a Christian and yet conform, and to conform avoided useless argument.

* * *

NOTES OF THE MORNING

Caught Through the Early Mists by a Staff Reporter

A Part of a Man's Poem

To hold when life's sinister hordes press hard,
Though the heart be spent, and the soul be scarred;
To hold their rush o'er the yielding sod,
To hold for downs—by the grace of God!
Then to hit—to hit, when I get my chance,
To drive through the wall of circumstance.
To cross the goal—yes, really to win!
One hit less than that were unending sin.
To hurl them back although spent and gone,
Then to hear my Captain's word: "Well Done!"
Holding—then hitting, to cross the line.
It's a real man's game—it's a task divine.

(*From "A Man's Game," by Ward Adair, in Association Men.*)

"Before High God, Not for Sale"

Whatever casuistical apologetic may be brought forward to justify denominational ambition and pride in an hour when the practical and sectarian imagination is kindled with a flame that seems irresistibly to devour all doubts and scruples, the moral imagination will be kindled into another sort of flame in its own due time. The day of euphemism and casuistry is short, the day of reality and truth is long. . . . The Church of Christ to-day faces no peril more serious than that inherent in the wealth of its own rich members. In industry, in all aspects of social reformation now going on, in the realm of faith and of the Church's message, the man of wealth must be taught that the Christian Church, like its Lord, is no respecter of persons, and that those who put great sums into the treasury may rightly demand no privilege in the kingdom that is denied to the widow who casts in her mite and her all. (*Christian Century.*)

Home and Children

FRIENDLY POETRY

The poems to be printed in this department must meet the human test. They must have sympathy, understanding and, above all, faith.

TO-DAY

Get this into your head to-day,
That this will be better, this hour,
Than yesterday's gone on its shadowy way,
A fine, but faded flower.
This is the best day, this you face
With new-born ardor of strength and will,
And here in its glory of truth and grace
You're going to do something worth while still—
Going to go over the top with things,
In a golden moment of effort and song,
With an eye that twinkles, a heart that sings,
And a soul made strong.

Selected.

THE BEE GUARD

MRS. PACKARD, Lois and Robert Dixon's grandmother, had a special way of adjusting her glasses for different occasions, so the children had discovered. When she put them back on her head, as she did ofttimes, they knew she had a story to tell them of the early days when, as a child, her father, Amos Livingston, had taken her and her two older brothers to the Dakota frontier, where he had entered a claim.

"If you'll put another small stick in the fireplace, Robert," Grandmother Packard said one gray afternoon, "I have a story I'll tell you of the days when, no older than you, I kept house for father in what was then a prairie settlement, a long and dreary way from any town."

"I know it's a good story," declared Lois, "for see, Grandmother has her glasses in the place where she always puts them when it's an Indian story, or something just as interesting."

"Is it an Indian story, Grandmother?" asked Robert, as he mended the fire.

"Yes, the one I have in mind is," replied Mrs. Packard, drawing her chair nearer the bright glow on the hearth.

"Oh, goody!" exclaimed Lois.

"I hope it's as thrilling as the one you told us once, about Big Moon's trying to steal great-grandfather's cattle," remarked Robert, eagerly.

"It's not quite like that," resumed Mrs. Packard, "but at the time it was quite as exciting—that is, for me.

"For several days it was known that a small band of Indians were on the war path, somewhere in our vicinity. Father and Joel—he was my older brother—kept close at home for some time, for fear they might, if they grew bold enough, attack us and the few neighbors who dwelt to the north and west of us.

"However, as the days went by and we saw no signs of the Indians, the men-folks began to relax their vigilance. We were much in need of some one's going to Black Fork, forty miles away, for some household provisions and a few necessary articles that were wanting on the farm.

"One evening Father said he thought he'd take Joel the next morning if it were pleasant, and go to town, leaving Lawrence and me at home to look out for things and attend to the chores. It would be but a short time that we'd be left alone, as Father and Joel would be away only two nights.

" 'You'll not be afraid if we go?' I remember Father's saying, as he leaned back from the table.

" 'No, surely not!' exclaimed Lawrence. 'What is there to be afraid of?'

" 'Nothing,' returned father, soberly; 'unless the Indians, which we've been hearing about, might come this way. But I think there's no danger; if they'd been going to molest us, they would have done so before now. You aren't afraid, are you, Nan?' he asked, turning to me.

" 'No,' I said, 'not if Lawrence isn't.' "

"But weren't you, grandmother, just a little?" inquired Lois. "I'm sure I would have been."

"We had to be brave in those days," smiled Mrs. Packard. "And if I had any misgivings, I didn't show that I had. I knew how necessary it was for father and Joel to take the trip, and was only too glad to do my part so they could go."

"But did the Indians come?" asked Robert, excitedly.

"Yes," resumed the children's grandmother. "Father and Joel had been gone but a few hours when Lawrence, who had gone to feed the hogs, noticed to the north of us, off on the horizon, two curling wreaths of smoke. They were in the direction of our neighbors, the Fullers and the Holmans.

" 'It's the Indians!' exclaimed Lawrence, to himself, as he turned to run to the house where I was getting dinner.

" 'Nan!' he called, as he crossed the narrow run that lay between the hog pasture and the house. 'The Indians are coming our way, I fear; see, they have set fire to the buildings of the Fullers and Holmans. Nothing else would make such a blaze as that, and both wouldn't take fire at the same time, unless it was set.'

"I was just taking from the oven a batch of biscuits, when I first heard Lawrence call. These I dropped and ran out just as he was coming up the steps.

" 'Do you think, Lawrence, they'll come here?' I asked, as we looked in the direction of the smoke, now more dense than it was when Lawrence had first discovered it.

" 'I can't tell,' was his hurried reply. 'I see no reason why they won't. It isn't so very far across if they follow the creek, and that's what I imgaine they'll do,' he added."

"Did they?" and Lois moved her chair a trifle nearer to her grandmother's.

"Yes; while we were there talking, Lawrence noticed, not more than a mile and a half away, a small

squad of mounted Indians riding along the creek valley, in our direction.

" 'What can we do, Lawrence?' I asked, and I was aware of my voice trembling; but only for a minute. I knew it was no time to lose my wits through fear—then, when something had to be done to protect ourselves and property.

"I don't know which one of us thought of it first, Lawrence or I; but almost as in one breath we both exclaimed, 'A *rope* and the *bees*!'

"Father was a great hand for bees, and he had on a small platform at the time, close to the door of our small house, eight or ten hives. The platform was not very secure, and I heard my father remark only a short time before that when he could take a day off, he'd have to strengthen the legs of the bench on which the beehives were sitting. To keep them from blowing over in the meantime, should there come up a heavy gale, he had placed some light props against them.

"Lawrence ran for a rope. He was gone, it seemed, but a second. But before he returned the Indians had crossed the creek, not more than a quarter of a mile away.

" 'Hurry!' I cried. 'They're almost here!'

"It took but a moment to tie one end of the rope to a leg of the platform. This Lawrence made secure, and when tightening the knot the slight jar which it caused to the hives brought out a number of inquisitive bees, to see what was going on.

" 'Be quick!' I urged. 'They're—right—'

"Lawrence made no reply, but, catching up the other end of the rope, hastened with it up the steps to the door. In a moment we were inside."

"But the Indians!" interrupted Robert.

"They were in the yard, almost at the door," resumed his grandmother. "We were waiting, Lawrence's hand holding tight the rope. As soon as the first one reached the steps, Lawrence gave the rope a jerk which pulled over the beehives with a heavy thud.

"At once, out came the bees, and sooner than it takes to tell it, they were swarming in angry clouds over the bare legs and in the faces of the surprised Indians. With yells of pain they turned and fled in the direction of the creek, the bees pursuing the astonished, blinded visitors."

"My! what a close shave!" exclaimed Robert. "I don't think I'd want a closer one."

"Did they come back again?" asked Lois, with a breath of relief.

"No," replied her grandmother. "But I have often wondered what would have happened, had it not been for our guard of bees."—*Adelbert F. Caldwell, in Christian Register.*

* * *

THE CRIME WAVE OF 1935

Shall the challenge to social workers be "How to meet a crime wave" (granting there is one), or "How to beat a crime wave?" First of all, does the social worker play any part in the situation and should he?

Perhaps if we review the story of two little boys, known to the Charity Organization Society of New York City, we can make some definite deductions.

Sam H. and Frank B. were only eight years old when the die was cast for both of them. A man telephoned to us one day about Sam. He was a vicious little boy, with criminal tendencies, and should be shut up. Where could we advise them to put him? We asked for a chance at Sam and got it. He was a shy-acting little chap, with a whimsical face and boyish manner. His crimes? He loved to jump from roof to roof of the tenements; he stole a pencil and a ladder at school; he lied to his teacher and parents, who did not understand him. He was backward in school, as he had been specializing on bonfires in back lots with some of his little truant friends.

"That boy's not defective," said the doctor, who gave him his mental examination, "he just needs special attention, outlets and discipline. A correctional institution will be the ruination of him. Give the youngster a chance."

That was two years ago. Sam's father paid his way for one year with a "foster mother" of our choosing, far from tenements and gangs, and Sam was salvaged from the scrap heap. He came back to a new home, in a different part of the city and is now the "man of the family," his mother says.

Frank did not fare so well. His father died and he sold papers until midnight on the streets when he was eight. He became a "tough guy." Often he did not come home at night but played with an older gang and made an early acquaintance with the "seamy" side of life. At ten Frank was so bad that nobody could stand him and he was sent to a certain institutional "melting pot" for "wicked boys" by a well-meaning individual who knew little about the true situation. Here he earned quite a reputation for himself. Finally he ran away. When next heard from he had joined the navy. At twenty-one he settled down to a furnished-room life, one of the gang, earning most of his money "when the cops slept." Now at twenty-eight years of age Frank is serving his fourth prison sentence; he also has a wife and children who are penniless.

Who's to blame for Frank? Drastic measures may have to be meted out to him now, but is it entirely his fault that to-day finds him where he is? Sam started about the same time. The two boys might have ended alike, if the snap-judgment system had been tried on both.

Well, who is to blame for Frank besides his mother who cared so little for him and who parted so eagerly from him? First, can we say that there is a great community responsbility which was never met? If small boys at the age of Frank are allowed to have the experiences he had during his nightly selling of newspapers, we build toward the future on uncertain foundations. If that is negative, then on the positive side, can't we say that if the community does not provide attractive outlets in study and recreation for young dynamos like Sam, a human asset will be turned into a human liability?

But that is only the rather vague relationship of a community to its boy problem. There is the much more concrete, tangible challenge to the social workers who had the power "for better or for worse" of making these individual decisions. Frank's guide was the sort who spurned technique, or "red tape," as he called it. Social workers, he would have said, need only be those who have the miraculous power to size up a situation at a glance. Let them act at once with no tiresome questions and confusing alternatives to be bothered with.

But red tape, the proper width and shade, saved Sam. A snap-judgment decision over the telephone would have spared his guide all the time and trouble of trying to give the boy a fair deal. To-day Frank is a thorn in the public's side; he is a criminal while Sam is a most promising young citizen.

The question is, will the public take the long view? Will it demand training and ability of its future social workers, who have the power for such vital, life-changing decisions? Then will it produce, from its purse, the necessary backing to make such careful human work possible? There is a very close connection between the answers to these questions, and the "crime wave" of 1935.—*Clare M. Tousley, in Survey.*

* * *

You can dodge responsibility, but can you also dodge the results of your dodging?—*Youth's Companion.*

Some Worth-while Books

Any Book Published For Sale by the Universalist Publishing House

Galusha the Magnificent. By Joseph C. Lincoln. Picture jacket. $2.00.

Galusha Bangs is a noted Egyptologist, of the National Institute, Washington—"a child in everything except pyramids"—and also, by virtue of his mother, a Cabot—no more need be said on the score of ancestry. He is ordered by his doctor to get away for a long rest, and begins with Atlantic City—in August!—whence he escapes to the White Mountains, only to be discovered as fall comes on, by a pestilential Mrs. Buckley who, having once visited Cairo, "feels herself as familiar with the whole Nile basin as with the goldfish tank in the hotel lounge," and follows him about delivering monologues. Again he runs away, bethinking himself of an invitation to visit friends in East Wellmouth on the Cape, and an advertisement of the Restabit Inn, which sounds attractive. Of course by this time his friends have gone back to New York and the inn is closed, and after a day full of misadventure Fate deposits Galusha at the hospitable home of Miss Martha Phipps, where he faints from exhaustion and stays until he has identified himself with the life of the people and attained his heart's desire.

Miss Phillps's staff consists of "Primmie"—Primrose Annabel Cash, a worthy soul with "a little too much tar in her upper riggin'," a "complete equipment of Cape Cod idiom and slang" and a vivid imagination; and some of her neighbors are Cap'n Jethro Hallett, the lightkeeper, "as set as the side of a stone wall," adorned with whiskers—"he wears 'em long an' they blow consider'ble;" Lulie, his daughter, engaged to Nelson Howard, the station agent; Zacheus Bloomer his assistant—"the most sociable job . . . for ten years;" Marietta Hoag, a near-medium, who pretends to give Cap'n Jethro messages, from his dead wife; and "Raish" Pulcifer who is a real estate man, has held all the town offices, and is now willing to be state representative. There is also Mr. Augustus Cabot of Boston, in whose office Galusha proved to the family that he was not called to be a financier, and who, considering the important part he has played in the story, deserves the last word:—

"In many things—and possibly the things that count most after all, I have come to the conclusion that old Galusha is far beyond the majority of us."

Low Ceilings. By W. Douglas Newton. Picture jacket. $2.00.

"In the holiday following my last days at school my brother Owen and I went adventuring among the 'common' people. It was an inconspicuous evening outing, but actually it came to mean much. It was, as it were, the moment when the first tiny crack appeared in the solemn and immense social fabric of ours which my sister Beatrice was already scornfully dubbing the 'low-ceiling' state."

Donald Harbour is an architect "in the chrysalis stage, rather more of a superior person than I should be presently, and not so important socially." Somehow he drifts away from the promise he gave of designing beautiful little homes.

Then comes the war, which clear-sighted Beatrice says is his chance; and so it proves, for Sir Henry Keenan, whose wound has incapacitated him for flying, is acting as Equipment Officer, planning aerodromes, and much in need of an architect. Later they are sent to Canada, and there his enthusiasm for homes is given back to him, and while visiting a cadet friend he works most of the night on a plan that is better than anything he has done.

The war over, Sir Henry plunges into the housing scheme for his estate, and Donald and Owen are his helpers, and Beatrice and her husband come to join the little community.

Two girls have influenced Donald—Barbara Major, "shallow but exquisite," and Agnes Gillow, his inspiration and good angel, and the end of the story as told to us is congratulations from the band of comrades to the couple on their happiness and the wonderful plan and site for *the* house.

Conquest. By Gerald O'Donovan. $2.00

The Westminster Gazette says that "the complexity of Ireland's feud with England has never been stated in terms of fiction so fully and so fairly" as in this novel.

Father Pat dies sitting in his trap at the door of Father Lysaght's house, where he was to attend a conference; and it is found that he has left all his money to his grandnephew Jim Daly—for Father Pat might have been Daly of Dalyhouse, and "with him a Daly ranked above the Cherubim."

The boy's first thought is of some black-and-white rabbits; but his mother asks if there is enough to send him to a good school and the University, and to put him in the Diplomatic Service.

And so Jim is educated in England, and has a position in the Foreign Office, and when the war cloud bursts he enlists in the British army, where he acquires a wooden leg and looses his boyish look altogether. Meantime Diana Scovell has been growing up in another faith, into a suffragette and a revolutionist; but peace and happiness come to them, as we hope peace may come to that contradictory country.

The Man in the Dark. By Albert Payson Terhune. Picture jacket. $2.00.

Saul Harmon is in the dark of embittered loneliness when Faith Landis, after four years at a Teachers' College in the North, comes home to the West Virginia hills to take care of her father, the Reverend Hugh Landis, who is "powerful in discourse and mighty in prayer" but otherwise "an elderly unsophisticated child."

He is especially bitter against Garet Spear, the county agent, who is trying to introduce new methods of farming the wornout land, corn being the only favored product, and Malcolm Garth, the leading criminal lawyer and candidate for district attorney, who has kicked his friend and companion Bruce, a splendid collie.

The night riders have held the community in terror by their lawless deeds, and Saul Harmon is suspected of connection with them; but the leader is finally discovered in a most unexpected quarter, the menace disappears, making the countryside smile again, and Saul is cleared and comes out into the sunlight of real life and deep happiness.

The Mirrors of Washington. With fourteen portraits and cartoons by Cesare. $2.50.

From the Atlantic coast to the Pacific, from the Canadian border to the Mexican, attention is attracted to the merciless searchlight flashes from the mirrors of Washington, focussed on fourteen points—Harding, Hughes, Lodge, Root, Knox, Hoover, Lansing, Penrose, Wilson, Borah, Johnson, Baruch, Harvey and House.

The author writes with barbed wire, but sometimes corks the barb, as when he admits that President Harding is handsome and modest, "for liberty, virtue, happiness, prosperity, law and order" and has given us "the strongest cabinet in a generation."

"Hughes prevails not merely by his virtue but by his intelligence. His is the best mind in Washington; to this every one agrees, and it is not excessive praise, for minds are not common in the Government."

"Wilson is the everlasting refutation of the optimistic notion that when there is a crisis fate produces a man big enough to meet it . . . a strange, impeded, self-absorbed personality. "

"After twenty-five years in the jungle of Wall Street, there is—contradictions multiply in his case—much of the child about Mr. Baruch, simple, trustful—outside of Wall Street—of that which art has taught the rest of us to conceal."

"Johnson bobs up like a jack-in-the-box and makes his laudatory speech whenever the name of Roosevelt comes up, though in his heart he must reverence none too deeply that overshadowing personality."

The clever cartoons picture Hughes as a benevolent lion, Harvey a gargoyle in glad rags and gig-lamps, Hoover a plump cherub with cunning little wings, and House seems about to say sadly "Once I was a real turtle!"

The W. N. M. A.

Conducted by Mrs. Marietta B. Wilkins, 52 Essex St., Salem, Mass.

FOREIGN MISSION CONFERENCE—EAST NORTHFIELD, MASS.

Report of the Denominational Rally

Mrs. Ethel M. Allen, recording secretary, presided at the Denominational Rally on Saturday, July 16, in Home Science Hall, opening with the devotional service—scripture by Mrs. Bacon and prayer by Mrs. Marble.

Our Southern work was presented by Mrs. Katharine B. Haskell:

"My dear friends, I believe you must all have heard me in the last two months since I came from the South. My heart is full for the love of our work everywhere and especially for my work in the state of North Carolina. I bring greetings, both hearty and sincere, from the Universalists in the South. I am going to tell my people how interested you are in them and that you are going to be glad to help them in the future as you have in the past. This mission work of ours in Japan is a golden opportunity, the Golden Opportunity of our Faith in that land of potentiality.

"In the new South, the people are growing from the sweet messages that we may bring them, and I just bring their greetings to you. It has been a great joy to meet you all and to come to Northfield just to see our own women together and our girls who are to carry on our future work."

Miss Matsu Koyama brought greetings from Japan:

"I am so glad to come to Northfield, although only for a week-end. Yesterday it was raining in Northampton, and I wondered how it was up here. Miss Bradley told me it was just pouring. Often when I am invited to go to speak, the day before it rains and I say to-morrow will be fine weather for me and it was so, and I was thankful. I know there will be a good many splendid speakers after my little speech so I am not going to say anything big or long. I just want to express my gratitude and appreciation for what you have done in the Japan Mission and especially what you have done for me and for the girls in the Blackmer Home.

"I just received a letter from one of the girls in the Home and as you know I like to emphasize just this one thing especially; this girl in her letter said that Miss Hathaway is all alone in the Blackmer Home, having charge of the Home and the Kindergarten, besides she has to look up the work in our Central Church in Tokyo, and you can imagine what a lot she has to do by herself. Now Miss Kirk is down in Shizuoka, and of course she can not do any of the work in Tokyo, and she told me that Miss Hathaway's health is declining and she needs her. Of course those who graduated last year are helping Miss Hathaway, of course they are young and they don't have experience and some of the things she has to do all by herself. She needs some one who would be a good helper and a good co-worker with her. So I would like to ask you and beseech you to find out somebody who can go to Japan and sacrifice her life for the Japanese people. We are waiting for some one to come to us from America and this is a thing I like especially to emphasize to-day.

"Of course, you all know my educational training is nearly over and that I am to go back to the Blackmer Home to help the work there. I expect to stay over here until next May or June, and when I go home I am ready to do all I can to help Miss Hathaway. I have a good many things to tell but it is so sudden that I could not plan. I was grateful for this opportunity to speak and I express my thanks for your invitation for my speech."

(To be continued.)

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 359 Boylston Street, Boston, Mass.

INDIANA UNIVERSALIST SUNDAY SCHOOLS

A State Sunday School Rally was held in Central Universalist Church, Indianapolis, Sunday afternoon and evening, April 10, under the auspices of the Indiana Sunday School Convention. The meeting was in charge of Samuel C. Mock, president, Representatives were present from Galveston, Indianapolis, Manchester, Oaklandon, Pendleton, Anderson and Muncie. During general discussion of Sunday school problems, good reports were given from all schools represented. Mr. Theodore Schlaegle of Indianapolis described a sand-table made for entertainment of tiny tots of Central School. Rev. Edwin Cunningham explained plan of Indianapolis school for bringing children of the city to Sunday school in automobiles each Sunday morning, several members of the church having volunteered use of cars. Rev. Almira Cheney gave an interesting and instructive talk concerning splendid work being accomplished in Muncie. All delegates were entertained with a delightful picnic lunch during the social hour. Rev. Luther Riley Robinson delivered a helpful and inspiring sermon in the evening.

A State Rally was held in Manchester Church May 15 and 16 by the Indiana Y. P. C. U. and Sunday School Conventions. Following a jolly truck ride from the station at Sunman to Manchester the entire party of visitors were entertained by the Manchester people at supper at the home of Mr. and Mrs. Emory Ross. The evening meeting in the beautifully decorated little church was in charge of the Y. P. C. U. Rev. Stanley Manning gave an interesting address. Regular Sunday school and church services were held Sunday morning. A bountiful basket dinner was served out under the trees at noon. The afternoon was devoted to Sunday school work with a general discussion and reports from various schools. Delegates were present from Indianapolis, Muncie, Salem, Oaklandon, Manchester, and Pleasant Valley.

In connection with the annual All Day Meeting of Salem Church, the State Sunday School Convention conducted an enthusiastic "Visiting Day." Manchester, Salem, Oaklandon, Indianapolis, Pleasant Valley, Anderson and Galveston schools were represented. The regular Sunday school session was held in the morning. Salem school repeats the Profession of Faith and the slogan for the month each Sunday. Following classes there was a spirited discussion of the question, "What has the Universalist Church done toward making the nation Christian?" The ladies of the church served a fine dinner in the church dining room at noon. The afternoon was given to Sunday school work. Rev. John Hand gave an address on the subject, "Why I am a Sunday School Man."

The results of these "visiting days" in the Indiana Universalist Sunday schools have proved most gratifying to those in charge of the work in the state. Having discussed the various problems, our delegates return to local schools enthusiastic and eager to present new ideas which have been successfully carried out in neighboring schools. Our young people have become better acquainted. On the last time we asked for written reports from our schools *every school responded promptly.*

Jessie Eubank, Secretary.

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THE SUNDAY SCHOOL INSTITUTE

Murray Grove, N. J., Aug. 23-29

Tuesday, Wednesday, Thursday, Friday, Saturday and Monday, 8.30 a. m., Rev. C. E. Petty, Chapel Talks on "With the Future Men and Women of the Universalist Church."

Each day, 9.10 a. m. to 12.10 p. m. (with intermission from 10.30 to 10.50), four additional institute periods with the following speakers: Rev. John Murray Atwood, D. D., "The Best of the Bible." Miss Sarah Morgan, "Guiding the First Steps." Mrs. Maude Lyon Cary, "Missionary Education." Rev. George E. Huntley, D. D., "The Superintendent and His Helpers."

(Conferences in regard to special problems may be arranged for institute members either individually or in groups.)

Young People's Christian Union

DIRECTOR'S DATES

Aug. 21. Wilton, Maine.
Aug. 28. Charlestown, Mass.
Aug. 29-30, Vermont Y. P. C. U. Convention, Brattleboro.
Aug. 31-Sept. 4, Y. P. C. U. Institute, Murray Grove, N. J.
Sept. 12-17, Mid-West Institute, Chicago.
Sept. 17-18. Illinois Y. P. C. U. Convention, Galesburg.

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DOWN IN DIXIE

The third annual session of the Chattanooga Institute is over, but its influence will be felt in many of our southern churches during the coming months. From beginning to end it was a delight to those who attended.

Some people who have never been down South in summer are ready to extend their sympathy to any one who travels in that direction at this season. The fact of the matter is that it was cooler in Chattanooga during the Institute days than it was in Boston or Chicago.

"There is nothing either good or bad but thinking makes it so," and it might with equal truth be said that it is thinking that makes the weather hot or cold. Down South when summer comes, one can count on summer weather; there are not the painful contrasts that occur on the New England coast and the shores of Lake Michigan and in other places when the wind happens to shift to the northeast. Of course some days are warmer than others, but the variation is only a few degrees. You can predict very closely what the maximum temperature will be to-morrow. No one with any desire to maintain a reputation ever did that in New England. This is a very convenient thing, for it obviates the necessity of thinking very much about how hot it is, and either worrying about how hot it may be or fearing that some weather bureau record may or may not be broken.

It is all summed up in the suggestion of a newspaper humorist, who, by the way, gives the best argument I have ever read against daylight saving, when he says, "It has been proposed that during the summer all thermometers shall be turned back ten degrees." If that were done, just think how delightful our summer weather would be.

* *

The Southern League

Just before the close of the Chattanooga Institute the Southern League of Universalist Young People was formally organized with Armon Cheek of Canon, Ga., and Chattanooga, as president and Miss Marian Bishop as secretary. This is the realization of a hope of several years' standing. The Institute furnishes a rallying point and also an objective. One of the purposes of the League is to support the Institute and secure the attendance of larger numbers of young people at its sessions. There will also be opportunity for promoting fellowship and acquaintance, and for assisting in the organization of new local and state Unions. The time is ripe for a marked advance in Y. P. C. U. work in Dixie. When I went to live in Georgia sixteen years ago, there were two local Unions in the South: in Atlanta and Pensacola, both of which had been assisted, and the Atlanta church built, through the missionary work of the Y. P. C. U. During the next four years two more Unions were formed: at Camp Hill, Ala., and De Funiak Springs, Fla.

From these beginnings there was a gradual development of the Y. P. C. U. spirit, until four years ago the Georgia State Union was formed. During the past year the rate of growth has increased, four local Unions being organized, one each in Georgia, Alabama, Mississippi and Texas. During the coming year there ought to be an even larger number formed. The Southern League will be of very real help in bringing about this result.

The Southern Superintendent

At Chattanooga I had my first opportunity to get acquainted with this new denominational official. Of course I had known Frank Bishop since my student days at Lombard, but that is a very different thing from knowing the Southern Superintendent. He has already achieved the first requisit for successful work in the South: he knows that his state is the best in the Union, and that his section of the state is the one that lies right under the dome of heaven. Acting as toastmaster at the Institute banquet last Saturday evening, he assured us that "Tennessee may have her poetesses, and Georgia her bells, but in Alabama is where the angels come down." And before that, his stories of the fish and frogs in southern Alabama had convinced us that there is no place in the world just like it.

His work is justifying the creation of this new office, or rather its re-creation, for it was Dr. Shinn that created it years ago. But its functions now are somewhat different, for Frank Bishop is building upon the foundations laid by this apostle and prophet. Some definite results of his work will be reported at the Detroit Convention, but that will be too early to judge of his success. Another year will show far larger results, and will give us all reason to congratulate ourselves that we provided through the Drive for the re-creation of this office, and found to fill it one who has proven himself and is proving himself again to be a real statesman of the church.

In Ol' Kaintuck

On my way to Chattanooga I stopped for two days in Kentucky, visiting the oldest Universalist church west of New York, located six miles in the country west from Crofton, a church that was organized in 1819, and is the mother church of our faith in the southern part of the state. I preached one evening to an audience of 175 people, and the next evening in the town of Crofton to over a hundred.

The work of Rev. Thomas Chapman is another illustration of what can be done in any of the southern states if there is some one to do it; one or two new churches have been organized, plans are under way for the erection of a building in the growing city of Dawson Springs, and there are other communities where occasional services have been held in which churches could be organized if they could be given the necessary oversight and personal care. Mr. Chapman should have an assistant in Kentucky, just as Brother Brooks should have one in Texas, and just as in every one of the southern state churches, Sunday schools, Unions and Women's Missionary Societies can be formed if we can only supply those who will lead and inspire.

The School of Evangelism

All of which demonstrates anew the wisdom of Dr. Shinn in working for the establishment of a training school in the South where young men could be prepared for the ministry, and of those who have co-operated to establish the School of Evangelism in Chattanooga. We should be sending a steady stream of our Southern boys into our Southern churches, trained as well as circumstances will permit, that the message of our faith may be carried as speedily as possible to those who are eager to hear it. This summer, Armon Cheek, a young man from Canon, Ga., who has been studying under Rev. George A. Gay for several months past, is preaching in Texas, and is meeting with marked success. Many, many more are needed. "Whom shall we send, and who will go for us?"

Stanley Manning,
Director of Young People's Work.
Boston, August 4.

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For the Quiet Hour

It is no great matter to associate with the good and gentle; for this is naturally pleasing to all, and every one willingly enjoyeth peace, and loveth those best that agree with him. But to be able to live peaceably with hard and perverse persons, or with the disorderly, or with such as go contrary to us, is a great grace, and a most commendable and manly thing.

Thomas a Kempis.

We can learn to forgive, where we learn also to believe humbly that we are ourselves forgiven. There is no other school than this, and no other teacher.

Robertson Nicoll.

Among Our Churches

Church News and Interests

DENOMINATIONAL CALENDAR

July 16-Sept. 5. Murray Grove, N. J.

Sept. 11-17. Sunday School and Y. P. C. U. Institute, Chicago.

September 20-22. Illinois State Convention, Galesburg.

Sept. 22-25. North Carolina State Convention, Pink Hill.

Sept. 23. North Carolina Branch W. N. M. A., Pink Hill.

Sept. 26-29. Maine State Convention, Waterville.

Sept. 27-29. New Hampshire State Convention, Nashua.

Oct. 4-6. New York State Convention, Rochester.

Oct. 15-18. General Sunday School Association Convention, Detroit.

Oct. 19-23. General Convention, Detroit.

Oct. 19. W. N. M. A. Biennial Convention, Detroit, Mich.

Oct. 22. Biennial meeting, National Order Universalist Comrades, Detroit, Mich.

Conventions and other organizations desiring to be listed in this Calendar should send dates of special events to Rev. Roger F. Etz, Secretary, 359 Boylston St., Boston, Mass.

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CHURCH MEMBERS REPORTED IN 1921

Before reported	3,371
South Portland, Me.	2
Westville, Ohio	1
Total	3,374

CHRISTENINGS

Before reported, 966. South Portland, Me., 6, Westbrook, Me., 6; South Buxton and Scarboro, Me., 1; North Hatley, P. Q., 2. Total, 981.

Indiana

Muncie.—Rev. Harry Adams Hersey, pastor. The church and Sunday school are open all summer. Rev. Almira L. Cheney, our Sunday School Supervisor, will supply the pulpit and have pastoral charge during the month of August, while the pastor is having his vacation. Our Y. P. C. U. had nearly twenty delegates at the Chicago Convention. One of our boys pledged himself to enter the Universalist ministry, and one of our young women decided to train to become a pastor's assistant. The president of our Union has entered Ryder Theological School. We are looking forward to a bright and successful year.

Wisconsin

Markesan.—Rev. G. A. King, pastor. We are "over the top" in the Crusade, with an increase in church membership of 130 per cent, in the Sunday school of 170 per cent, and in *Leader* subscriptions of 175 per cent. The last two years we have paid in full our General Convention quota, hitherto having paid five dollars a year. We have sent about $170 to the Armenian Relief, and a fair amount to the Suffolk Mission.

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THE FERRY BEACH MEETINGS

On July 29, the season at Ferry Beach opened. July 30 was Comrades' Day, and while the number of Comrades present was small, the observation of the day formed a precedent for future similar occasions, and established a tradition in the history of this laymen's organization. Following an afternoon of outdoor recreation, a banquet was served. The after-dinner speakers were the Rev. George S. Robinson, Archdeacon of the Episcopal Diocese of Maine, Fred C. Carr of Providence, and Col. Robert L. Whitcomb of Portland.

Heavy thunderstorms which continued throughout the day Sunday kept many away from the Comrades' Day services, but nevertheless a fairly good-sized audience attended the meetings. Mr. Peck, Rev. W. R. Rowland, President of the Ferry Beach Association, William Thompson of Boston, and Fred C. Carr were the morning speakers. In the afternoon Dr. Harold Marshall and Dr. John Smith Lowe gave addresses. That faith in the underlying goodness of man would bring about the needed better world order was the keynote of Dr. Marshall's message. Dr. Lowe's suject was "Effective Religion." He defined religion as the thought of God in the life of man.

Monday morning, Aug. 1, the Missionary Institute under the direction of the W. N. M. A., commenced, Rev. Mary Lyon Carey of Little Falls, N. Y., in charge of the opening sessions. Mrs. C. F. Alvord of New York is conducting the classes in methods, and Carrie J. Crowell of Massachusetts has charge of the junior work. Tuesday evening, Mrs. Katherine B. Haskell told of the work of the North Carolina mission.

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Notices

MURRAY GROVE ASSOCIATION

House opens July 16 and closes Sept. 5. Write Rev. Charles E. Petty, 174 West End Ave., Binghamton, N. Y., for reservations.

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MURRAY GROVE ASSOCIATION

Program for 1921

Aug. 14. Morning sermon, preacher to be announced. Evening Conference, "What I Would Do with Murray Grove."

Aug. 15-20. Chapel Talks, "The Manhood of the Master."

Aug. 18. Annual Meeting.

Aug. 19-20. The Fair.

Aug. 21. Morning sermon. Dr. J. M. Atwood. Evening Conference, "Why Be Good."

Aug. 23-29. Chapel Talks, "With the Future Men and Women of the Universalist Church." 9-12, each day, Sunday School Institute, Dr. Huntley, director.

Aug. 28. Morning sermon, Dr. Huntley. Evening address, Dr. J. M. Atwood.

Aug. 31-Sept. 3. Chapel Talks, "The Spirit of Youth." Y. P. C. U. Week, Rev. Stanley Manning, Director.

Sept. 4. Morning sermon, Rev. Stanley Manning. Evening Conference.

Sept. 5. Field Day.

Sept. 6. Closing Day.

One evening each week will be given to story-telling, another to games and another to dramatics. There will be boating, sailing, bathing and fishing.

Rates $14 to $17 a week. For further information write to Rev. Chas. E. Petty, 174 West End Ave., Binghamton, N. Y.

Chas. E. Petty.

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MURRAY GROVE FAIR

Having accepted the chairmanship of the Fair to be held at Murray Grove in August, I solicit contributions, either in money or useful and fancy articles.

The receipts each year are used for the maintenance of the place so sacred to all Universalists.

All contributions should be plainly marked and sent to Helen M. Buckwalter, 6731 N. Broad Street, Philadelphia, before Aug. 1, after that to Helen M. Buckwalter, Murray Grove House, Forked River, N.J.

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MURRAY GROVE NOTE

Trains will run to Murray Grove from May 15 to October 1 inclusive. Tickets should be purchased to Forked River.

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DETROIT CONVENTION NOTICE

The following men have charge of transportation in their respective states. Arrangements as to accommodations should be made in advance through them. Special fare rates from the Southeastern Passenger Association, Trunk Line Association, Western Passenger Association, and Central Passenger Association. Fare is one and one half for round trip on above lines. Passengers from New England can take advantage of these rates by securing their tickets at Albany at reduced rates.

Colorado, W. F. R. Mills, 1253 Race St., Denver.

Connecticut, Henry C. Reid, 1024 Main St., Bridgeport.

District of Columbia, H. E. Williams, 1330 Belmont St., Washington, D. C.

Illinois, H. G. Spurgin, Masonic Temple, Urbana.

Iowa, J. E. Reid, Altoona.

Kansas, L. F. Schwartz, Junction City.

Maine, Frank B. Cummings, 821 Washington Ave., Portland.

Massachusetts, Geo. W. Rowell, Amesbury.

Michigan, Fred Minckler, 1967 West Grand Blvd., Detroit.

New Jersey, Wm. H. Thompson, Hightstown.

New York State, John Zoller, Little Falls.

North Carolina, L. M. Ross, 1203 Roxboro St., Durham.

Ohio, Arthur Nash, 121 East 8th St., Cincinnati.

Tennessee, Gus S. Currier, 1902 East 12th St., Chattanooga.

Rhode Island, E. S. Burlingham, 111 Progress Ave., Providence.

Vermont, Wm. H. Hamlin. Northfield.

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GREATER BOSTON SUMMER SERVICES

Summer services, arranged by the Massachusetts Universalist Convention, will be held in the Universalist church, Charlestown, during August, with the following speakers:

Aug. 14. Rev. Ulysses S. Milburn, Salem, Mass.

Aug. 21. Rev. Frank Oliver Hall, D. D., Chairman John Murray Lectureship.

August 28. Rev. Stanley Manning, National Director Young People's Work.

Service at 10.45 a. m.

Take elevated train to Thompson Square.

UNIVERSALIST ANNUAL MEETINGS—BRATTLEBORO, VT.

Vermont and Province of Quebec

Annual Convention of the Young People's Christian Union of Vermont and the Province of Quebec, Monday and Tuesday, Aug. 29-30.

Monday, Aug. 29. 4 p. m. Workers Conferences. 6 p. m. Banquet.

7.30 p. m. Devotional Exercises, Rev. Weston A. Cate, St. Johnsbury. Address of Welcome, Miss Marion Knight, Honorary President Brattleboro Y. P. C. U. Response and Annual Address, Earl B. Smith, Rutland, Vt., President Y. P. C. U. of Vermont and Quebec. Keynote Address, Mr. Percy T. Smith, Barnard, Vermont.

Tuesday, Aug. 30. 6 a. m. Sunrise Service. Leaders, Willard B. Sanders, President Morrisville Y. P. C. U., Jack Denison, President St. Albans Y. P. C. U. Subject, "Life's Morning."

8.30 Devotional Service, Earl S. Heath, Derby Line. 8.45. Business. 10.30. Address, Rev. Stanley Manning. 11. Occasional Sermon, Rev. Arthur G. Coxon, Rutland. 11.30. Election of Officers, unfinished business.

Tuesday, Aug. 30. Annual Convention of the Women's Universalist Missionary Association of Vermont and Province of Quebec.

Tuesday, Aug. 30. 2 p. m. Devotional Service, Rev. Frank O. Hokerk, Barre. Reports. President's Annual Address, Mrs. George F. Fortier, Morrisville. Address, Mrs. Katherine B. Haskell, North Carolina. Address, Rev. Nelson L. Lobdell, Japan. Business. Election of Officers.

Tuesday, Wednesday and Thursday, Aug. 30, 31 and Sept. 1. Annual Convention of the Universalist Convention of Vermont and the Province of Quebec.

Tuesday, Aug. 30. 7 p. m. Devotional Service, Rev. Arthur G. Coxon, Rutland. Address of Welcome, Mr. Ferris R. Vaughan, President Brattleboro Parish. Response and Annual Address, Mr. George C. Felch, St. Johnsbury, President Universalist Convention. (The meeting will then be turned over to the Women's Universalist Missionary Association, the President in the chair.) Address, Mrs. Katherine B. Haskell, W. N. M. A. Worker in North Carolina. Address, Rev. Fred C. Leining, Rrovidence, R. I., representing Foreign Mission Board.

Wednesday, Aug. 31. 8.30 a. m. Devotional service, Rev. C. F. McIntire, Concord. Reports. Business. 11. Occasional Sermon, Rev. Clarence A. Simmons, Washington. Eleventh Annual Communion Service of the Convention Church, Rev. George F. Fortier, Convention Pastor, at the table, the Convention Deacons and Deacons of the Brattleboro Church in service.

Wednesday, Aug. 31. Annual Convention of the Universalist Sunday School Association of Vermont and Province of Quebec.

Wednesday, Aug. 31. 2 p. m. Calling of Convention to order, Rev. Frank O. Hokerk, Barre, Chairman Sunday School Commission. Address, Carl A. Hempel, North Attleboro, Mass., President Massachusetts Sunday School Association. Sunday School Institute, Mr. Hokerk and Mr. Hempel. Reports.

Wednesday Evening. Denominational Mass Meeting. 7 p. m. Devotional Service, Rev. R. F. Johonnot, D. D., Bellows Falls. Address Rev. Robert H. McLaughlin, Everett, Mass. Address, Rev. John S. Lowe, D. D., General Superintendent.

Thursday, Sept. 1. 9 a. m. Devotional Service, Rev. T. L. Drury, St. Albans. Business. Election of officers. Addresses in interest of Denominational Enterprises. 10.30. Address, Rev. Nelson L. Lobdell, Japan. Adjournment.

Invitation

The Universalist Church in Brattleboro extends a cordial invitation to Universalists in Vermont and the Province of Quebec to attend the Annual Conventions, Aug. 29 to Sept. 1. Delegates and friends will be entertained in Brattleboro homes for lodging and breakfast. Dinners will be served at the church at 50 cents. Suppers may be obtained at near by restaurants. To secure accommodations, please send date of arrival and name to Mrs. Freeman Scott, 6 Oak St., Brattleboro.

Ferris R. Vaughan, President.
Edwin P. Wood, Pastor.

OFFICIAL CALL

The twenty-seventh Annual Convention of the Women's Missionary Association of Vermont and the Province of Quebec will be held in the Universalist Church, Brattleboro, Vt., Aug. 30, 1921 at 2 p. m.

All local circle presidents and all departmental chairmen are expected to be prepared with full reports.

There will be addresses by Mrs. Katharine B. Haskell, W. U. M. A. worker in North Carolina and Rev. Nelson H. Lobdell from Japan.

All members are cordially invited to be present.

Martha A. Jenness, Secretary.

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SUNDAY SCHOOL AND Y. P. C. U. INSTITUTE

At Chicago

This institute is to be one of the most worth while events of the year, and every Sunday school and every Y. P. C. U. should plan to be represented there during the week from Sept. 11 to 17.

In order that proper facilities may be made for housing the visitors will you kindly notify Miss Louisa L. Magraw, 6010 Dorchester Ave., Chicago, of your intention of being present, not later than September 1. Rooms will probably be $1 per night.

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THE SUNDAY SCHOOL INSTITUTE

Ferry Beach, Me., Aug. 14-21

Mr. Carl A. Hempel, Dean.

Sunday, Aug. 14, 8 p. m. Preparatory devotional and conference meeting.

Monday, Tusday, Wednesday, Thursday, Friday, and Saturday, 8.30 a. m. to 12.10 p. m. Five institute periods (intermission 10.30 to 10.50) with the following speakers:

Rev. F. W. Gibbs on "The Bible in the Sunday School." Monday, Tuesday, Wednesday, Thursday and Friday.

Mrs. Samuel T. Cushing on "Sunday School Music," "The Home Department," and "Adolescent Girls," Monday, Tuesday, Wednesday, Thursday, Friday and Saturday.

Mrs. A. N. Foster on "Guiding the First Steps," Monday, Tuesday, Wednesday and Thursday.

Rev. A. Gertrude Earle on "Missionary Project Teaching," Monday, Tuesday, Wednesday, Friday and Saturday.

Mr. Samuel T. Cushing on "The Sunday School Organized." Thursday, Friday and Saturday.

Mr. Carl A. Hempel on "The Superintendent and His Problems." Monday, Tuesday, Wednesday, Thursday, Friday and Saturday.

(Conferences in regard to special problems may be arranged for institute members either individually or in groups.)

* *

WOMEN'S NATIONAL MISSIONARY ASSOCIATION

The books of the corresponding secretary and treasurer will close Sept. 15, 1921.

All money due the Association must be in the hands of the treasurer on or before that date.

Emma L. Bush, Treasurer.

* *

MINNESOTA FELLOWSHIP COMMITTEE

The Fellowship Committee of the Minnesota State Convention will meet Aug. 22 at the Church of the Redeemer, Minneapolis, for the purpose of examining Ellsworth C. Reamon, candidate, "as to his fitness in purpose, character and abilities for the Ministry of the Universalist Church."

Thomas J. Farmer, Secretary.

* *

WANTED

Fifteen hundred men to attend the National Convention at Detroit, Mich., Oct. 19-23. Saturday, Oct. 22, will be Comrades Day. A big program is planned. Live men at this Convention means a live future for our Church. Sign up without delay. Now is the time to plan for the trip.

Lewis L. Peck,
National Transportation and Publicity Manager

* *

WANTED

A copy of "Gallows, Prison and Poorhouse," by Rev. G. W. Quinby, D. D. Will any one having a copy of the book which he would be willing to sell please notify the *Leader*?

NEW SUNDAY SCHOOLS WANTED

We desire to organize Sunday schools in connection with or independent of existing churches. Where even two or three can be gathered for the purpose of religious education it is possible to have a Sunday school. We are ready to help financially and in every other possible manner Write at once to

The General Sunday School Association,
359 Boylston St., Boston, Mass.

* *

NEW YORK STATE CONVENTION

The 1921 annual session of the New York State Convention of Universalists will be held in the First Universalist Church, Rochester, N. Y., Oct. 4, 5, 6, for the election of officers and the transaction of such other business as may regularly come before this body.

G. D. Walker, Secretary.

* *

Married

Fliuspach-Chamberlain.—In Troy, Ohio, Aug. 3, by Rev. J. B. Fosher, Harry Fliuspach and Lutie Chamberlain.

* *

Obituary

Mrs. Ida M. Russell

Mrs. Ida M. Russell died at her home in Springfield, Ohio, June 28. She was sixty-six years of age, and for over fifty years was a devoted member of the church.

Funeral services were conducted by Rev. I. W. McLaughlin.

She leaves a husband, Mr. S. T. Russell, and a daughter, Mrs. Klosterman, of Cincinnati.

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For further information please address the Superintendent, Miss Ruth E. Hersey, 14 Worcester St., Boston.

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Crackling

His Wife: "Albert, I shall be terribly afraid while you are away to-night."

Her Hubby: "Nonsense, my dear. You have my life insurance policy and you know the agent said it would be a protection to you."—*Judge.*

* *

Every man has believed at some time in his life that he could get the right telepnone number.—*New York Evening Mail.*

* *

"By Jove! Isabel, when I see by my account that the car has cost us over a thousand this year, I get cold feet."

"Well, Henry, don't blame me. I advised you not to keep an account."—*Life.*

* *

Office Boy (anxious to go the football match): "May I have the afternoon off, sir? My grand—"

Employer: "Oh yes, I've heard that before. Your grandmother died last week."

Office Boy—"Yes, sir, but—my grandfather's getting married again this afternoon."—*Punch.*

* *

Father Callahan to Rabbi Levi: "When will you ever become liberal and eat pork? Why can't you be as liberal as I am?"

Rabbi Levi: "I'll tell you when I'll eat pork."

Father Callahan: "When?"

Rabbi Levi: "At your wedding."

* *

We Americans seem to have lost all sense of historic accuracy. As the vessel Mayflower entered the port of Plymouth last week for the pageant, not a stick of furniture was observable on her deck.—*Boston Evening Transcript.*

* *

Charlotte: "Saw Joe at the movies with Mabel Saturday night. Aren't you keeping company with him now?"

Gladys: "No. I asked him if he liked her better than me, and he said yes—so I threw him over."—*Life.*

* *

It is probable that when the time comes for the meek to inherit the earth, taxes will be so high they won't want it.—*Dallas News.*

* *

A friend of Bishop Chelmsford advertised for a gardener, and got a letter from a gentleman concerning a man whom we will call John Smith. The gentleman said: "John Smith has an excellent knowledge of gardening. He can manage a kitchen garden wonderfully, and he can bring an ornamental garden to perfection." And he went on through the list of what the man could do. The friend said that here was just the man he wanted. But when he got to the bottom of the page, and turned over, on the other side there were three words, "But he won't!"—*Christian Register.*

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